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# Zion's Herald

WEDNESDAY, NOVEMBER 20, 1901

THANKSGIVING NUMBER



THE REAPERS

From the Painting by Jules Breton

### Freedmen's Aid Society

The annual meeting of the General Committee of the Freedmen's Aid and Southern Education Society began with anniversary addresses in the Methodist churches of Pittsburg and Allegheny, on Sunday, Nov. 10. Nearly all the pulpits were occupied by the Bishops and other members of the Committee. In the afternoon a mass-meeting was held in North Avenue Church, Allegheny, at which Bishop Warren presided. Bishop Mallalieu and Drs. Thirkield and Mason spoke, all dealing with the work of the Society, and emphasizing the marked success attained by it. A second mass-meeting was held Sunday evening, in Calvary Church, Allegheny. Dr. W. H. Hickman and Bishop Warren were the speakers.

The Committee met in Calvary Church, Allegheny, Monday, at 9 o'clock, Bishop Merrill in the chair. The total receipts of the Society, as shown by the treasurer's report, are \$380,580.61, received from the following sources:

Conference collections,	\$93,580.14
Requests and legacies,	4,144.65
Endowment account,	25,187.88
Tuition, room-rent and incidentals,	67,269.46
Donations to individual schools,	31,630.29
John F. Slater Fund,	5,500.00
Insurance,	3,800.14
Annuities,	31,660.50
Boarding Hall account,	45,965.09
Other receipts,	64,280.72
Miscellaneous,	6,477.71
Treasury overdrawn,	1,084.03

We learn from the *Pittsburg Christian Advocate*: "The reading of the report of the Board, after having been read in part by Secretaries Thirkield and Mason, was suspended, that the addresses set down in the program might be made. Bishop Walden, the first speaker, emphasized the fact that we must provide leaders among the blacks. Bishop Goodsell spoke of the condition and needs of the whites of the mountain districts of the South—a vivid picture. Bishop Cranston congratulated the Society on its improved financial condition. He spoke also of the great work done by the Society in the South. Bishop Warren spoke of the possibilities of the people aided by this Society, in a most captivating and thrilling manner. Bishop Mallalieu was called upon, but begged to be excused. Bishop Fowler consented to say a few words, and did so with fine effect. He spoke hopefully of the future of the colored people among whom the Society was laboring."

A long discussion followed upon the amount of the total appropriation, the motion of Bishop Andrews being finally passed—that \$181,075 be appropriated, the amount asked by the Board.

The proposition made last year to increase the secretarial force of the Society, was renewed



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and strongly pressed, but was wisely resisted by Secretaries Thirkield and Mason, and their view finally prevailed. We heartily sustain the secretaries in the position which they take in this important matter. The attempt to force additional assistants upon them has a suspicious look, as if hungry aspirants for official stations must be accommodated at all hazards.

### Church Extension Society

The annual meeting of the General Committee of Church Extension, just held at Columbus, Ohio, showed that the Society had been favored with an unusually prosperous and hopeful year. The entire proceedings were harmonious and encouraging, barring the profound sadness felt over the death of the chief secretary, the late Rev. W. A. Spencer, D. D. Dr. J. M. King was elected to fill his place, and Rev. Dr. Manley S. Hard was elected first assistant secretary. The secretarial force of the office was strengthened by the election of two additional assistant secretaries, Rev. Drs. T. C. Iliff and W. D. Parr. Dr. Iliff is well known as the superintendent of the Utah Mission for twenty-five years. Dr. Parr is presiding elder of Kokomo District, North Indiana Conference.

#### NET RECEIPTS FOR 1901

On the General Fund, available for donations, etc.:

Balance from last year,	\$11,788.04
From Conference collections,	129,457.12
From other sources,	88,056.79

Giving for use in General Fund for donations, etc.,

\$229,297.95

On the Loan and Annuity Funds, for loans only:

Balance from last year,	\$115,957.90
From gifts, etc., adding to capital,	\$2,617.03
From loans returned,	155,615.72

Giving for use in Loan Fund,

\$324,185.65

Showing total amount for use during the year,

\$553,483.60

There has been an increase in the General Fund, over that of last year, of over \$10,000, and of the Loan and Annuity Funds of over \$34,000. Three hundred and forty-one churches have been helped by donation or loan this past year, and over twelve thousand—one-half of our total number of churches—since 1864. These churches will seat three million worshippers.

The Philadelphia Conference holds the banner for giving, its collections last year going above \$5,700. Next in order come the Rock River, the New York, and the New York East—all great and rich Conferences. The richest Conferences are asked for the most and get the least, and the poorest *vice versa*.

Nearly one day was spent in determining the amounts to be asked from the Conferences and the amounts to be authorized to the Conferences. The following are the amounts asked for and authorized in our patronizing Conferences:

Conference	Amount Asked	Amount Aut'd
Maine	\$1,300	\$ 600
East Maine,	1,000	1,600
New England,	5,000	5,000
New Eng'd Southern,	3,800	450
New Hampshire,	2,000	1,160
Vermont,	1,300	270

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

### The Day of Prayer

The Epworth League Cabinet, at its recent session in Chicago, decided to issue a call for a day of prayer, and the president of the League was requested to confer with the Bishops upon the subject. The conference resulted in their hearty approval of such call in the following words: "In response to a request of the Epworth League Cabinet, that the Bishops appoint a day of prayer for the outpouring of the Holy Spirit's influence upon the people, and that the coming winter may witness a great ingathering of people into the church, we suggest Sunday, Dec. 29, as such day of prayer, recommending that the special services inaugurated on that day be continued until the services of 'watch-night.' And we request Bishop Joyce, president of the Epworth League, to communicate this action to the church, accompanied by such an appeal as he may think wise."

In harmony, therefore, with this hearty approval of the Bishops, and the earnest desire of the Cabinet, I ask that every Epworth League Chapter throughout the church observe Sunday, Dec. 29, as a day of special prayer for the presence of the Holy Spirit among the people. Let careful preparation be made for every service, and have a definite aim in all of them. Let there be an early morning service; and also one in the afternoon. I ask the pastors throughout the church to preach in the morning on the subject of prayer, showing from the Word of God that prayer, in the name of Jesus Christ, is effective.

"The prayer of the righteous man availeth much."

"If ye shall ask anything in my name I will do it."

"And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

I also ask the pastors to preach in the evening on some phase or phases of the Holy Spirit's work, as set forth in the Holy Scriptures.

At half past six o'clock in the evening let every chapter have a special service, taking as a lesson for prayer and meditation Acts 2: 1-5 and 12-19. Then let every Epworth League attend the preaching service following the chapter meetings, and join heartily in the services, praying earnestly for the pastor, that his message may be one of great effectiveness, bringing many to a decision to give themselves to Christ, and joyfully enter His service.

I also ask that special services be held Monday night, Dec. 30; and then Tuesday night, Dec. 31—the last night in the year—let every chapter join with the pastor and the entire membership of the church in "watch-night services," believing that something blessed and glorious for the kingdom of our Lord Jesus Christ will come forth from a season of such consecration. If every Epworth League Chapter throughout our entire Methodism, together with all other members of the church, will unite in these called-for, special services, with such abandon to God and His will as the Holy Scriptures recognize and inculcate, then will the church pass into the new year with an equipment for living and for work that will make her a tremendous power for effective service in every part of the great wide field we are trying to cultivate for our Lord, and multitudes of people will be persuaded to turn their faces toward the Redeemer and Saviour of their souls, and surrender to Him as their Lord and their Master.

ISAAC W. JOYCE,  
President of the Epworth League.

Minneapolis, Minn.

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# Zion's Herald

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### RECIPROCITY CONVENTION

ONE of the most important gatherings of the year is being held in Washington city this week. It is called the "National Reciprocity Convention," and its purpose is to discuss the proposed changes in the tariff which may be based on reciprocity. The convention was worked up by the National Association of Manufacturers, of which Theodore C. Search is the president. The first session was held on Tuesday, and the convention will probably last until Thursday. A program consisting of papers and addresses is being carried out. President McKinley's expressions in favor of tariff revision on this basis, and the agitation incident to the preparations of this convention, have provoked a vast amount of discussion. It is safe to say that "reciprocity" is perhaps the largest political question before the country today, and it will undoubtedly occupy much of the time of Congress.

### NEW ARMY POSTS

NEXT Monday, in compliance with an order issued by Secretary Root, a board of army officers of high rank will meet in Washington for the purpose of considering several important matters connected with the army, particularly regarding military posts and reservations. The board consists of Lieut. General Nelson A. Miles, Major General John R. Brooke, E. S. Otis, S. M. B. Young, Arthur MacArthur; Brigadier Generals John C. Bates, Geo. M. Randall, and William A. Kobbe. These officers will make recommendations as to what posts shall be abandoned or retained, which shall be enlarged and to what extent, and the location, size, and character of such new posts as may be necessary, with a due regard to the proper distribution of the different arms of the service, based upon strategic, sanitary and economical considerations. The board also will formulate and submit a project for the location and survey of sites for four permanent camp grounds of instruction of the regular army and State National Guard, together with the probable cost of the sites and the expense for putting them in condition for such camp grounds. The findings will be transmitted to the Secretary of War, who will report the same to Congress as a basis

for Congressional action in making military appropriations.

### INDUSTRIES IN CONNECTICUT

A MOST interesting statement was recently issued by the national census office showing the industrial progress of Connecticut during the last fifty years. In 1850 the wage-earners in that State numbered 50,731. They now number 176,694. In addition there are 9,981 men designated as "salaried officials." The financial statistics are: wages, \$82,767,725; salaries, \$12,286,050; capital employed, \$314,696,736; miscellaneous expenses, \$23,089,806; cost of materials used, \$185,641,219; value of product, \$352,824,106. The leading industries are: the manufacture of ammunition, clocks, brass goods, electrical apparatus, foundry and machine-shop products, hardware, iron and steel, needles and pins, paper and wood pulp, plated and Britannia ware, rubber and elastic goods, sewing machines and textiles. The leading manufacturing centres designated are Bridgeport, Hartford, Meriden, New Haven and Waterbury.

### CHARLESTON EXPOSITION

MUCH interest is being taken in the South Carolina Interstate and West Indian Exposition at Charleston, which will be opened officially on Dec. 2. This Exposition is designed to accomplish two purposes: First, to show the resources of the South and of the West Indies, marking their present condition; second, to point the way to develop these resources and promote a valuable commerce. One division of the grounds alone, occupied by the "Court of Palaces," embraces fifty acres. The principal buildings are a "Cotton Palace," "Palace of Commerce," and "Palace of Agriculture." The Cotton Palace stands on the highest point of the grounds, lacks twenty feet of being as high as Niagara Falls, and covers an area of 50,000 square feet. Every phase of industrial and commercial life in the South will be adequately represented. In addition to the regular exhibits large space will be occupied by the Midway and other forms of amusement. Southern people take hold of anything of this kind with bubbling enthusiasm, and they doubtless will attend this Exposition in large numbers.

### NATIONAL PRISON ASSOCIATION

MANY points of interest to those who are concerned in the reformation of criminals were brought out at the meeting of the National Prison Association held in Kansas City last week. In his annual address President Otis Fuller of the Wardens' Association touched an important aspect of prison reform when

he denounced "political brigands and ward heelers." Said he: "I refer now to the political brigandage which is still prevalent in a few States—the brigandage which ruthlessly seizes not only the prisons, but all the other public institutions and holds them for political ransom. Honest, efficient, wise and humane prison management cannot reach its highest stage of development until the outraged tax-payers and the humanitarian take the ward heeler by the throat." H. F. Mills, sales agent for the New York penitentiaries, described the working of prison labor in the penitentiaries of the Empire State. The product last year was valued at \$500,000, of which at least \$60,000 went to the men in earnings.

### NEW AUSTRALIAN TARIFF

A MERICAN shippers will feel the new Australian tariff keenly because it imposes heavy import duties on necessities. Almost every description of commodity shipped from the United States must now pay in many instances a rate of 20 per cent. Among some of the articles taxed at this rate are potted meats, rugs, buggy mats, tents, tarpaulins, lamps and lampware, lanterns, lamp stores. Boilers, screws, axles and springs are taxed at 25 per cent. The Sydney wholesale houses have signified their intention of advancing prices. It is anticipated that the heavy duties on boots, shoes, and leather will practically destroy the import trade. New Zealand is strongly opposed to the schedule. It appears that the rates were fixed by men not well versed in commercial matters, acting as the colleagues of Premier Barton. The tariff schedule must yet come before the Confederation House of Representatives, where it will probably be adopted, owing to the strength of the Federal government in that body. The Senate, however, may insist on a general scaling down, which will leave the highest rate at 15 per cent. in place of 25.

### IMMENSE COAL BILL

ACCORDING to the annual report of Rear Admiral R. B. Bradford, chief of the equipment bureau of the Navy, the coal bill for warships for the fiscal year was \$2,273,111 for 324,108 tons, at an average cost of \$7.01 per ton. There was an increase of 95,713 tons more than was consumed in the preceding years. Ten years ago the coal consumption was 73,000 tons per annum. Coaling stations have been established in all parts of the world and coal stored for the use of the American ships. More stations are needed, and the report recommends that some of the deep-water ports of Cuba should be made available for this purpose, as the entire waters surrounding

Cuba are most important in a strategic sense, and supplies of coal should be near at hand. Estimates are submitted for the improvement of the coaling stations at most of the Atlantic ports, including a complete modern plant at Norfolk. An effort is being made to establish depots at important localities which it is not deemed wise to discuss in a report of a public character. As a supplemental feature the Admiral recommends that two large colliers be built to keep the depots supplied in time of peace and to accompany the fleets in time of war.

#### IMMIGRATION QUESTION

ACCORDING to the annual report of T. V. Powderly, commissioner of immigration, just published, the number of immigrants for the fiscal year ending June 30 last, was 487,918, as against 448,572 for the preceding year. There has been a decided increase in the number of Italians coming to this country. The commissioner reiterates his views as expressed last year regarding the necessity of amending the laws in relation to the punishment of persons who induce aliens to come to the United States to engage in labor or service of any kind. A broader legislative definition of the words, "contract or agreement," is required. Much space is devoted to the matter of Chinese exclusion, and a recommendation made that a more stringent rule be adopted relative to the passing of Chinamen through the United States into Mexico in order to keep them from "sneaking" back into this country.

#### CANAL TREATY SIGNED

THE new Hay-Pauncefote treaty was signed on the 18th inst., at Washington, by Secretary Hay for the United States, and Lord Pauncefote, the British ambassador, for Great Britain. Trustworthy hints which have been given out by the State Department concerning the clauses of the treaty indicate that it provides for the practical superseding and annulment of the Bulwer-Clayton treaty. Other nations are not invited to adhere to the treaty, but are informed that if they accept the rules in the treaty they can use the canal. The clause forbidding fortification of the canal is omitted, which by inference gives the United States the right to fortify the same. The canal both in peace and war is to be free from attack or injury by the belligerents. The principal point of difference between the new and the failed treaty is the withdrawal of Great Britain from the joint guarantee of the neutrality of the canal, thus leaving the United States the sole guarantor. All commerce of whatever nationality passing through the canal will fare alike; there will be no discrimination in rates in favor of United States shipping. Perhaps the most important feature of the treaty, and most far-reaching in consequences, is the right guaranteed the United States to exclude an enemy's ships from the canal in case of a war between this country and a foreign power. It looks as if the United States had secured from Great Britain all the essential points claimed. The test of public opinion by the publication of these intimations of the articles of the treaty have been wholly favorable. The public

press heartily approves, and as a majority of U. S. Senators express satisfaction with the treaty, it will probably be unanimously ratified early in the coming session of Congress. It is gratifying to learn by cabled quotations that leading London papers heartily approve the treaty from the British standpoint.

#### NO PANIC IN JAPAN

REPORTS have been received by the Japanese Minister at Washington saying that the statements recently published concerning the existence of a financial panic in Japan are unfounded. On the contrary, the country has enjoyed one of the most prosperous years in its history. The rice and silk crops have been unusually large, and there is a steady influx of gold as a result of active trade. The new financial plan contemplates the provision of capital for the extension of railways and telegraphs, which are yielding a net profit of 7 per cent. by the sale of bonds to the postal savings banks.

#### ALABAMA'S NEW CONSTITUTION

CONSIDERABLE comment and some criticism have been occasioned by the provisions of the new Alabama constitution, which was adopted on Monday of last week. For months the constitutional convention wrestled with the section relating to the right of franchise. A plan was desired which would disqualify Negro voters without seeming to do so because of color. From now until Jan. 1, 1903—a little over one year—a system of registration will be in force which gives equal opportunities to all voters. After the date specified the qualifications will be: Ability to read and write any article of the Constitution in the English language, and proof of having been engaged in some lawful occupation for the greater part of the preceding twelve months. If these provisions are enforced literally, they will probably disqualify as many whites as Negroes in some sections of the State, because the illiteracy and shiftlessness are by no means limited to the black people. The other provisions of the constitution worthy of note are: "The power to contract public debt is strictly limited; provision is made for the public examination of State banks and bankers; local legislation is practically abolished; the office of lieutenant-governor is created; sessions of the Legislature are held only once in four years, and State elections are held at the same intervals; members of the Legislature and judicial officers are prohibited from using free passes or tickets at a reduced rate of fare; and, finally, provision is made for larger and more certain appropriations for public education."

#### FRANCE MAY TAX BOOKS

IN France this week the chief topic of discussion is the big deficit in the national treasury and the anxious efforts of the Chamber of Deputies and the municipal council of Paris to find new objects for taxation in order to compensate for a steady decrease in the national revenue. The latest is a proposition to tax pianos and books. Publishers and authors are vigorously opposing the im-

post on the latter. Coincident with the question of increased taxes a new political movement has been inaugurated, designed to affect the coming elections, which has for its watchword: "Defence of property, the fatherland, and liberty." The leaders expect to devote their attention to the men of the better class who do not vote. A proclamation which is now being circulated rejects socialism and internationalism, and demands recognition of the right of French mothers to choose the teachers of their children.

#### ANOTHER TEST CASE

ON Saturday of last week a London firm began suit in the United States court at New York to obtain the return of \$128,520 which they paid to Collector Bidwell under protest upon a cargo of sugar brought by them from Iloilo, island of Panay in the Philippines, last August. The basis of the suit is that the island of Panay is a part of the United States, and not foreign territory, and, such being the case, the collection of duties upon imports therefrom is contrary to the Constitution of this country. The matter will be carried through to the Supreme Court. It is said the case is entirely different from any which has yet been passed upon or considered by that judicial body. A decision in favor of the firm will affect many other importations, and the total amount involved is much greater than that specified in this suit.

#### ANARCHISTIC ORATORY IN LONDON

THERE is a growing uneasiness among the police of London over the increasing activity of anarchistic leaders in that city. Speakers of this cult address the crowds at Hyde Park on Sundays, and openly refer to the assassination of President McKinley in a far from regretful spirit. Warning has been served on several of the speakers who have indulged in such utterances that hereafter the gates of Hyde Park are barred to them, and any attempt to speak in public will incur their immediate arrest. Fear of an attempt to kill King Edward on or before his coronation is prompting the authorities to suppress anarchistic speeches not only in Hyde Park, but in other parts of the city.

#### AFFAIRS IN GERMANY

CITY officials of Berlin estimate that there are 35,000 unemployed persons in that city, and reports from other parts of the empire indicate that many more outside of the capital are idle. In anticipation of much destitution the various German States have begun preparations for relief work. The idleness is caused largely by the industrial stagnation resulting from foreign competition. Several iron furnaces and other establishments have recently discharged a large number of men. Politically the principal topic of discussion is the speech made by Secretary Chamberlain of England, in which he referred to the cruelty of the Germans in war. Numerous anti-Chamberlain meetings are being held, and there are no signs of an abatement of feeling. Efforts are being made by the Government to subdue the indignation of the people.



## THE BEST GIFT, YOURSELF

THE charitable societies have been gathering money for the dinners that they propose giving to the poor on Thanksgiving Day, and the sight of a collection-box has become familiar. It is all good in itself. But there is an insidious danger to the givers in the matter. It is so easy to trust other people to do our work; it is so easy to delegate responsibility! How lightly we drop a coin and pass on feeling so comfortable! And we are helping somewhere. It is commendable. But we are also learning to depend upon the benevolent machine; we are, so to speak, de-personalizing charity. It is, in this respect, wrong. For the greatest Thanksgiving gift is yourself. We know the barrenness of "the gift without the giver." Let us listen to every appeal; let us give largely; but let us never dream for an instant that in doing so we have done our whole duty. Put yourself into the matter. Your best gift is yourself.

## GRATITUDE AND GROWTH

IN that splendid story which makes a man despise himself for all laziness and yearn to do something worth while, "Black Rock," there is a bit of keen analysis that we may not have noticed as we were borne along in the rapid movement of the tale. Old man Nelson had begun again his fight for manhood the night before, and came into Black Rock to spend Christmas day, where Craig, wisest of parsons, met him and inquired how the battle had gone. Nelson, full of fear, admitted that he had not lost his grip, but his heart was full of foreboding. Craig answered his question almost sternly: "I'll bet you haven't thought it worth while to thank Him for keeping you where you are over night." The old man turned quickly and went into the stable; a few moments later he came out and his face was lighted up with a trembling joy.

It is a quiet illustration of a great principle. Gratitude is a necessary element in the growth of the spirit. There is an essential connection which we too often forget between gratitude and growth.

But how often we do not think it worth while to thank Him! Nature, we say, is prodigal of her gifts. The abundance of the world's life lets us see either the pitiless cruelty of the struggle involved, or the infinite kindness of the hand that bestows, as we ourselves choose to consider the contrasted aspects of one truth. That whole truth is that God gives richly and constantly the daily common blessings of life. Do we think it worth while to thank Him? The constant kindness of the purpose of the Father is sometimes disclosed, however, in the things which are withheld. A plan of matchless goodness is worked out for every obedient soul. We may not see it at once; but it surely is present. Do we think it worth while to thank Him? This life is not all. The splendor of immortal hope has been thrown about our mortal life. We are not shut up to the present opportunity or to-day's struggle. Heaven as well as earth enters into every Christian's view of the world. Do we think it worth while to  
ut it is unnecessary to

enumerate the grounds of our reasonable gratitude. The above is enough.

Another point is more important. Grateful acknowledgment of these gifts helps us to grow strong. The best way in which to banish fear concerning the future is to recall the experiences of the past which are the warrant for hope. Perhaps we have the too narrow conception of prayer. We think of it as chiefly concerned with petition. But it is also very largely concerned with thanksgiving. And it is a serious mistake to leave out this essential element. Indeed, there is a fine spiritual quality which is seldom spoken of among us. It is the quality of appreciation. Every teacher knows how fundamental this is in the growth of a pupil's mental or spiritual powers. The pupil who is not sensitive, who does not respond, gives little hope of progress. But the pupil who appreciates values and responds to influence makes progress. The growth of the spirit depends upon this very spiritual temper. To appreciate the good gifts of God and to live gratefully is to make progress. One effective bar against all growth is found in a lack of sensitiveness or appreciation of the goodness of the Father. And therefore the Thanksgiving season is more than an occasion when we are in duty bound to reckon up the things which we have received that make life good. It is pre-eminently the time for us to make a step forward into larger service because of that which has been so lavishly bestowed. It is not a season for sweet and comfortable reflection; it is a time in which to arm ourselves for more valiant endeavor and a season when we are to scatter the black host of all craven fears while we advance to wider conquest. Gratitude means growth. The fair result of its exercise is that gleam of courage which is seen in the face of every man who keeps it truly.

## THE HISTORY OF THANKSGIVING DAY

THE first Thanksgiving in the New World was observed by the Popham colonists who settled on the Kennebec in 1607, the service of the Church of England being used. The first Puritan Thanksgiving was held at Plymouth in 1621, ten months after the landing of the Pilgrims. The corn and barley which they had planted had yielded an abundant harvest, and a public Thanksgiving was recommended. Edward Winslow sent back to England an account of this first Thanksgiving week, for the festival was not confined to a day. Writing on December 11, he says: "Our harvest having been gotten in, our governor sent four men on fowling that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four killed as much fowl as with a little help beside served the company for about a week." If these were water fowl there were plenty of turkeys, for we have John Bradford's word that during that autumn besides "water fowle ther was great store of wild turkies." So the custom of eating turkey on Thanksgiving Day is as old as the day itself. The custom of inviting guests to dinner also dates back to this time. The chronicler tells us that "the greatest chief Massasoit, with some ninety men, was entertained and feasted for three

days." The Indians contributed toward the festivities by killing five deer, which they "brought and bestowed on our governor, and upon the captain and others." No doubt the housewives welcomed this addition to the larder. The guests must have outnumbered the hosts, for the Pilgrims counted only fifty-five.

There was no Thanksgiving in 1622, but in the following year a second one was held. There had been a long drought and the crops were drooping, but a day of prayer and fasting was held in July, "and the Lord sent them such seasonable showers, with interchange of warm weather, as caused in time a fruitful and liberal harvest, for which mercy, in time convenient, they solemnized a day of Thanksgiving unto the Lord."

The Bay Colony kept Thanksgiving on February 22, 1630, exactly one hundred and two years before the birth of the man who is called the Father of his Country, the occasion being the arrival of ships bringing new colonists and a supply of food. The winter of 1631 was a most trying one to the colonists; a vessel which was expected to bring provisions was long overdue, and the people were in danger of starvation. A letter written by Lieutenant-Governor Dudley to a friend in England quaintly tells that "the people were very tired and discouraged, especially when they heard that the Governor himself had the last batch of bread in the oven. But God, who delights to appear in the greatest straits, did work marvelously this time, for before the very day appointed to seek the Lord by prayer and fasting, in comes the ship, laden with provisions. Upon which occasion the day of Fast was changed, and ordered to be kept Thanksgiving, which provisions were by the Governor distributed to the people, proportionable unto their necessities."

Thanksgiving gradually became an institution throughout New England, Massachusetts taking the lead in keeping the festival. There were something more than twenty Thanksgiving days observed between 1631 and 1684. Rhode Island and Connecticut were not so thankful; at least, they did not show their gratitude by so many Thanksgivings. No special day was set aside, for the reason that no one knew when there would be occasion for thanksgiving. When a ship arrived in port, or they gained a victory over the Indians, or "diseases were abated," or the harvests were plentiful, a day of praise and thanks was appointed at the discretion of those in high places. In all cases the special reasons for thankfulness were stated, a custom which we sometimes forget to follow.

The Dutch settlers of the New Netherlands kept the day, probably, nearly as often as the Puritans, but they did not pay so much attention to the annual and harvest features. A Thanksgiving was kept in the spring of 1644 for a victory over the Indians at Strickland's Plains. In 1645 a Thanksgiving was observed for peace made with the Indians, and September 6 was set aside "to proclaim the fact to all those of New Netherland to the end that, in all places within the aforesaid country where Dutch and English churches are established, God Almighty may be especially thanked, praised and

blessed, the text to be appropriate and the sermon to be applicable thereto." Another proclamation for a Thanksgiving on Aug. 12, 1654, is recorded. The day was called "general fast, prayer and thank day," and the people fasted till after the service at the church, then came the feasting.

In Revolutionary times the local Thanksgiving became a general one. In-

was held to commemorate the close of the War of 1812. The custom languished till April 10, 1862, when President Lincoln issued a proclamation for a national Thanksgiving for "victories to the forces engaged in suppressing an internal rebellion." After Vicksburg and Gettysburg he again set aside a day for "national thanksgiving, praise and prayer." This was held on the 6th of August. There

In a more critical examination of Mr. Low's letter accepting the nomination as mayor of the Fusion party, we find that he said:

"The hotel clause is an attempt to define a hotel in such terms as to permit the sale of liquor on Sunday, under reasonable conditions, but the effect of the requirement that there shall be a certain number of rooms to constitute a hotel has been to add to many saloons an attachment that lends itself to un-



PILGRIMS GOING TO CHURCH  
G. H. Boughton, Artist.

stead of recommendations for the observance of such days being made by the governors of the several colonies, they were made by Congress. Days of "general Thanksgiving in America" were appointed July 20, 1775, May 17, 1776, and Nov. 1, 1777. The last took place soon after Burgoyne's surrender. Our fortunes were low again next year, but after the alliance with France, a day of public Thanksgiving was appointed, to be observed Dec. 30. In October, 1779, resolutions were passed setting aside Thursday, Dec. 9, as a day for public Thanksgiving and prayer. Dec. 7 of the next year, which also fell on Thursday, was appointed. Two Thanksgivings were observed in 1781—one in May and the other in December. In 1782, the last Thursday in November was set aside. In 1783, after peace had been so dearly bought, the second Thursday of December was a day for public Thanksgiving in all the States.

For five years following there was no national Thanksgiving. The first one held after the adoption of the Constitution was on Nov. 26, 1789. Since then, the recommendation for a day for Thanksgiving has come from the President, without being referred to Congress.

It was in 1795 that the next Thanksgiving was recommended by Washington, because "the present condition of the United States affords much matter of consolation and satisfaction." It was held Feb. 19. In April, 1814, by recommendation of President Madison, a Thanksgiving

was still another Thanksgiving in 1863, for in October the President recommended the people "to set aside and observe the last Thursday of November next." The same date was kept in the following year; but in 1865 the festival was held on Dec. 7. The last Thursday in November was again chosen in 1866, and since then there has been no change in the date, nor have we omitted to observe the season.

#### New York Reform Begun Wrong

WE greatly regret the necessity of sounding a strong note of warning in connection with the general rejoicing over the recent victory in New York. But since the expression of our gratification over the result, a humiliating revelation has been made in regard to the purposes of Mayor-elect Low and District Attorney Jerome, which will carry surprise and chagrin to a multitude of interested observers. We are surprised to learn that one of the most potent influences the Fusionists brought to bear upon the very large German population in order to persuade them to vote the Fusion ticket, was the assurance, made both by Mr. Low and Mr. Jerome, that the restrictions upon liquor-selling on Sunday should be modified, if not practically eliminated. This fact we did not apprehend either during the campaign or at its victorious close, except to note that Justice Jerome spoke with characteristic frankness upon the necessity of wiser and more reasonable legislation; but we did not infer that he meant to advocate the open saloon in New York on Sunday, as his more recent statements have shown that he did.

speakable infamy. There was a similar though, I presume, not an identical provision in the excise law as it stood twenty-five or thirty years ago, but it was repealed, because then as now it became in practice very offensive. It may be considered certain that in this community those clauses of the excise law that forbid the sale of liquor on Sunday in saloons are not competent to accomplish more than to prevent the public sale of liquor on that day. They never have stopped and they never can stop drinking on Sunday."

In addition, reliable reports of declarations made by Mr. Low since the election show beyond question that he is in favor of the open saloon in New York on Sunday a certain number of hours each day under well-regulated restrictions. So conclusive do these facts now appear, that the *Boston Herald*, on the 14th inst., on "What Beat Tammany," is justified in saying:

"It is generally agreed that the course taken among the New York Fusionists against Tammany Hall to concede to the Germans of the city the legalizing of the sale of spirituous liquors on the Sabbath day had an important agency in bringing about the election of Seth Low and the rest of the ticket chosen."

The *Independent* of New York, which heartily supported these two Fusion candidates, and which speaks from the vantage-ground of immediate contact with the whole situation, says:

"Mr. Jerome went so far as to declare with all emphasis that the disreputable saloon business ought to be made as respectable as any other. He had much to say—and Mr. Low was not very far behind—about the too strict Raines Law, which closes all saloons on Sunday, and only opens hotels with a certain number of sleeping rooms and which serve liquor with meals; whence the abomination of the 'Raines Law hotels,' with their sandwiches and their



partitioned boxes, which have become the recognized resort of immorality and the spoil of the police. Both the leading candidates favored a more liberal Sunday law, which shall allow saloons to be open on Sunday at certain hours, and shall recognize that Puritanism is not the rule of our present city life."

Now, we would not do either of these honorable gentlemen the slightest injustice. Though we cannot for a moment agree with them in the positions which they take, yet we do not believe either guilty of any duplicity in the case or of any desire or purpose to yield ground to the liquor-selling interest. They understand, as we cannot, that New York is a cosmopolitan city, with an immense population of Germans who see no more harm in buying beer on Sunday than in purchasing their bread and milk; for in the Fatherland they have done this from youth up and have not become drunken. Messrs. Low and Jerome know that the notorious Raines Law is used to make liquor and beer-selling common on Sunday, and is the most prolific source of black-mail-levying in the hands of a corrupt police.

Because of these two facts, in the main, Messrs. Low and Jerome believe that it would be better to have the saloon open on Sunday a certain number of hours—in the afternoon and evening, with restrictions that could be enforced without any possibility of levying spoils upon the saloon-keeper—than to endure the present system. But with this concession to their honesty of purpose, we cannot go one step further with Mr. Low and Mr. Jerome. We believe that they are wholly wrong in any and all demands for an open saloon on Sunday in New York. If the German cannot get on without his beer on Sunday, let him secure it on a week-day, or let him return to the Fatherland and its privileges. If his beer, his black bread and his sausage are worth more to him than the countless blessings which he receives in this land of unparalleled privileges and opportunities, then let him exercise his preference. And this is not said with any spirit of preferred rights for the native American, but only with the reasonable demand that, in receiving so much, as a citizen of this country, as the German does, he should be willing to relinquish something in deference to a land planted and nurtured on a proper religious observance of Sunday. Even if the Raines Law is not right in itself, or is not executed, or opens the door to the corruption of the police—that is not a sufficient reason for the open saloon on Sunday. Amend the Raines Law, and then execute it, and administer the police department in a way that will make honest policemen possible.

There can be no justification for the open saloon on Sunday; it is unthinkable and unbearable to contemplate. It means that the much-feared Continentalizing of this land on Sunday has really come. For the open saloon is the forerunner and producer of every evil. There is no redeeming feature in it. Justice Jerome is talking as an untried youth when he speaks about making liquor-selling respectable like any other honest business. It never was respectable, and never will be made respectable. The saloon should certainly be closed one day in the week; it is better for every man, woman and child that it be so. It is better for weak men, who constitute the great majority of liquor-drinkers, and who cannot resist the temptation of the open saloon. It is a boon that the State should grant to the great multitude of wives, mothers and helpless children, who sigh with indescribable yearning for one day in seven when they may be spared the brutal treatment of the drunken husband and father. So ought the strong to help

bear the burdens of the weak, in protecting them one day in seven.

The Sunday saloon should not be allowed in New York city, for, if it is, the same evil will soon be demanded in Buffalo, Albany, and every other large city in the State; and the accursed thing will not stop there—it will soon make its voracious demand in Boston and other cities in New England. Once let this giraffe get its head into the tent door, and he will soon become the ruling occupant.

Again, some one has said: "Find out what your enemy wants you to do, and then don't do it." This is wise counsel in this case. The saloon-keeper is the greatest enemy of the home, the church, and the seventh day of rest and worship. The New York Sun says:

"Hugh Dolan, president of the Wine, Liquor and Beer Dealers' State Association, is authority for the statement that nine-tenths of the saloon-keepers of the city would welcome a law permitting them to open their places, under certain restrictions, on Sunday afternoons. Said Mr. Dolan: 'I am in favor of a law which will permit saloons to do business from one o'clock until midnight on Sundays.'"

From "one o'clock until midnight on Sundays" an open saloon—that is what the liquor interest demands. Do we realize what that means? A holiday, with an open saloon for the laboring man! If the reader passes by the saloons of any city on Saturday night, he has some idea of what Sunday afternoon and night till one o'clock would be with open saloons. The thought of the possibility of such an unspeakable curse makes the heart sick. It is always safe for the community not to do what the liquor interest demands.

We will say, in conclusion, that we are confident this plan for open saloons on Sunday will not carry. The scheme will not stand general agitation. Fortunately, wise political leaders in the State of New York know that the party which becomes responsible for open saloons on Sunday would be speedily rebuked at the polls by the voters in the rural sections. It is a great blessing that the faithful citizenship of the State at large is unpurchasable at any price, and still has a voice in the legislation which governs the city. So astute an observer as Senator Platt of New York is quoted as saying:

"Any Sunday opening bill or amendment will not have a show at Albany. All the 'up-State' members of the Legislature are opposed to such a proposition. They believe that if a bill of that kind were passed, the Republican Party would be defeated at the next election."

For once we find that we are in hearty agreement with this political barometer. The Protestant and Catholic churches will unite to oppose an open saloon on Sunday. Even the Protestant Episcopal Church, which is usually conservative on this question, through its Church Temperance Society speaks unequivocally against the proposition. We heartily agree with Rev. I. K. Funk, D. D., a well-known temperance reformer in New York city, who says in a letter to the Sun:

"To legalize the Sunday saloon bids fair to be a first-fruit of the great reform victory. This will prove a most thorny road. All the temperance societies of the State, the united clergy, Protestant and Catholic, with few exceptions, the almost united motherhood, are forces that it is not wise to antagonize. The reform government will make a grievous mistake if it handicaps itself at the start by cooling the enthusiastic support of these classes. Besides, there is a big majority—'hayseed morality' we may call it—to overcome in the Legislature. Men elected as were Low and Jerome cannot but see the meaning of the words of Lincoln after Gettysburg: 'Gentlemen, there are unseen forces.'"

We expect that Messrs. Low and Jerome will hear so loud, so general, and so uncom-

promising a protest against the open saloon on Sunday, that they will speedily abandon their mistaken purpose. Reform which begins wrong cannot be permanent and effective.

## PERSONALS

—General Miles is now a total abstainer; and why? "I was not always," he said; "but I have a grown-up son, and he will drink if I do."

—Rev. Wilbur C. Newell, of Newport, Vt., whose booklet, "Truth about Hell," published by the Book Concern, had an encouraging sale, has recently written a new book entitled "The Life Worth Living."

—The Watchman of last week has the following: "Dr. Hillis, of Brooklyn, remarked at Dr. Gray's funeral: 'We do not know how great a debt we owe to the editors of our religious papers.' Dr. Hillis is an exceedingly discriminating critic."

—Prof. Preston S. Hyde, A. M., sailed for Lucknow, India, Oct. 30, to become pastor of the English Church in that city. Mr. Hyde is the brother of Rev. R. Scott Hyde, and son of Dr. M. B. Hyde, both of the Indiana Conference. He was appointed to this field by Bishop Thoburn.

—A post-card is received from Dr. W. I. Haven, dated at Jerusalem, Oct. 23, containing this message: "Found the Mitchells comfortably situated and busy with many plans. This is a wonderful country in the way it stirs your heart." There is a fine picture of the tomb of David on the card.

—It is said that the Pennsylvania Democrats will nominate for governor next year ex-Gov. Robert E. Pattison, who has twice carried the State for them—in 1882 and 1890—each time for a four years' term in the governor's chair. He was a prominent and very useful member of the last General Conference.

—The volume of Prof. Nicholas Knight, of Cornell College, published two years ago by A. S. Barnes & Co., New York, on "Quantitative Chemical Analysis," has been very successful, being used in nearly all the States and in many foreign countries. As a consequence, the first edition is exhausted, and the publishers have gone to press with the second edition.

—The two children of Rev. H. W. Brown, of Whitman, of the New England Southern Conference, formerly of the Wisconsin and Dakota Conferences, started out for their places in the world in September. The son, after regular and post-graduate courses in Brown University, is principal of the high school at Warren, R. I. The daughter has entered the Deaconess Training School in New York.

—It is now recalled that in December, 1898, President McKinley and the Governor of Alabama were entertained socially at Tuskegee, Ala., by Mr. and Mrs. Booker T. Washington. The New Orleans Picayune said at the time: "No white hosts or hostesses could have been more courteous in attending to and more thoughtful in forestalling every want of their guests than were these refined and educated Africans."

—Mrs. Margaret R. Ebbert, mother of Mrs. E. H. Hughes, of Malden, and of Mrs. T. C. Cleveland, of Athol, died at the residence of the latter on Tuesday, Nov. 12. Mrs. Ebbert was the widow of Dr. Ebbert, of Atlanta, Ga., where she has resided for many years, greatly beloved by all who knew her. About a month ago she came North on a visit to her daughters. Soon after her arrival a weakness of the heart developed rapidly, which was followed by other complications, causing her death as

above. She leaves a family of nine children—five sons and four daughters. Funeral services were held at the parsonage at Malden on Thursday, the 14th inst., conducted by Rev. W. E. Huntington, Ph.D., and the remains were taken to Atlanta for interment.

—Miss Elsie Wood, daughter of Rev. T. B. Wood, and herself a missionary of the W. F. M. S. in South America, made a pleasant call at this office on Monday.

—Dean Buell lectured, Nov. 13, before the Malden Y. M. C. A. on "The Making of a New Testament Book;" and on Nov. 19, at Gloversville, N. Y., at the anniversary of the Fulton and Hamilton County Bible Society, on "Modern Methods of Defending the Faith."

—The mother of Rev. W. F. Hill, pastor at Bondville, Vt., passed to her reward, Nov. 11. For some time bodily strength had been failing, but it was not thought the end was near until a few weeks before death came. Her husband and children cherish the memory of a devoted wife and mother, whose chief delight was to show her family how to live the Christ life.

—So great is the demand for Miss Hodgkins' "Via Christi: An Introduction to the Study of Missions," that the Macmillan Company have brought out a holiday edition, with an especially attractive cover, ornamented in white and gold. This third form of the popular little book is eminently adapted for use as a Christmas gift.

—We learn from the *Christian Advocate* that "Olin M. Eakins, M. D., son of Rev. and Mrs. William Eakins, of Dover, N. J., sailed last Saturday by the steamer 'Umbria' for Liverpool, on his way to Calcutta, where he goes as medical director for India of the New York Life Insurance Company. Dr. Eakins was married at Dover, the evening before he sailed, to Miss Lillian C. Donworth, his father officiating at the ceremony."

—Rev. Elihu Grant, of Ramallah, Jerusalem, Palestine, has been ill with typhoid fever; but a letter received from Mrs. Grant, dated Oct. 23, says: "We are looking for as speedy recovery as is possible after such a wearing illness." Will friends who correspond with Mr. and Mrs. Grant note carefully their post-office address as given above, as many letters incorrectly addressed to them go astray.

—Dr. L. W. Munhall has just concluded an evangelistic campaign in Dallas, Texas, in which twenty churches united. Of the many meetings held, four were for men only. Fully twelve thousand were present in these four services, more than one thousand of whom arose for prayers, and quite four hundred accepted and confessed Jesus as Saviour and Lord. Dr. Munhall is now conducting an evangelistic campaign in Trinity Church, Norwich, Conn.

—We are glad to report that Dr. Berry, editor of the *Epworth Herald*, is able to sit up a little each day. He is free from pain, but very weak. As soon as able, accompanied by Mrs. Berry, he will go to some place in New Mexico or Arizona, where for some weeks he can live chiefly out of doors in the sunshine. Multitudes of Epworth Leaguers will rejoice that he is thus on the road to recovery. It is hoped that he will be willing to take as long a rest time as he so urgently needs.

—As a matter of information to which our readers are entitled, we present the following as it appears in last week's *Central Christian Advocate*: "The press dispatches state that Dr. Silas C. Swallow, editor of the *Pennsylvania Methodist*, has been suspended from the ministry. Dr. Swallow

published an article during the late President's illness which aroused discussion; in the controversy he used language to one of the ministers which led the minister to bring Dr. Swallow to trial for lying. He

[Continued on Page 1508.]

## GENERAL MISSIONARY COMMITTEE

Reported by REV. ALBERT SIDNEY GREGG

THE General Missionary Committee of the Methodist Episcopal Church began its annual session in Christ Church, Pittsburg, Pa., Wednesday morning, Nov. 13, Bishop McCabe in the chair. Dr. C. W. Smith, editor of the *Pittsburg Christian Advocate*, conducted the devotions. The following officers were elected: Secretary, Dr. S. L. Baldwin; assistant secretary, S. Earl Taylor; financial secretary, Dr. Homer Eaton; assistant financial secretary, H. C. Jennings. As treasurer of the Society, Dr. Eaton submitted the following report, which gives a clear understanding of the financial condition of the Society:

Cash receipts of Missionary Society for the year ending Oct. 31, 1901,	\$1,233,186.05
Total receipts last year,	1,223,904.72
Increase,	\$9,281.33

The amount for the year came from the following sources:

Conference Collections,	\$1,184,628.28
Increase,	41,265.10
Legacies,	31,957.64
Decrease,	23,906.99
Lapsed Annuities,	4,625.00
Decrease,	10,776.71
Sundry receipts,	11,975.13
Increase,	2,599.93

### CONDITION OF THE TREASURY

General receipts for the year	\$1,233,186.05
Expended for all purposes,	1,279,930.06
Disbursements in excess of receipts,	\$46,744.01
Indebtedness Nov. 1, 1900,	40,812.84
Indebtedness Nov. 1, 1901,	\$96,556.85

In addition to the regular income the treasurer has received for "Special Gifts" \$111,704.80—an increase of \$34,901.64, and for the Twentieth Century Thank Offering, \$14,160.53. Of the receipts of this year for "Special Gifts" and the balance of such funds on hand Nov. 1, 1900 (\$39,376.16), there has been forwarded as directed by the donors \$96,964.44, leaving \$54,116.52 yet to be paid. Of the receipts for Twentieth Century Thank Offering there has been paid during the year, \$6,806, leaving \$7,264.53 yet to be paid. Adding the receipts for "Special Gifts" and the amount received for Twentieth Century Thank Offering to the regular income of the treasury, we have total receipts, \$1,359,051.33, showing a total increase for the year of \$39,123.74.

A call was made for a detailed statement of the disbursements of the gifts received for the special fund, and, on motion, the treasurer was directed to furnish the same as soon as possible. The motion was made so as to provide for a statement of special fund disbursements hereafter as part of the treasurer's regular report.

After the disposal of these preliminary matters Rev. T. N. Boyle, presiding elder of Pittsburg District, gave the address of welcome in most felicitous terms. He was warmly greeted, and soon "warmed up" to his subject. Some were of the opinion that he was well named "Boyle." Surely there was a wealth of brotherly hospitality in his voice, countenance and speech, as he gave expression to the feelings that stirred his soul and illumined his intellect. Bishop McCabe responded in a no less felicitous vein and with equal warmth. Among other things he said that the Bishops were often accused of hobnobbing with the rich. "I yield to the soft impeachment," he exclaimed. "I get acquainted with just as many rich men as I can, and then I get all the money out of them I can for this good work. I wish a lot of rich men would attend these meetings and get more thoroughly in touch with our great cause." As

usual, his address was ringing, incisive, and optimistic, and touched a variety of points not suggested by his text. Nevertheless it was greatly enjoyed and helped amazingly in opening the way for the serious and careful consideration of the weighty matters that awaited the attention of the Committee.

After the two addresses the Committee took up the matter of fixing the total amount that should be appropriated for all purposes for the coming year. It was necessary to do this before any other business could be transacted. A motion was made that the total be fixed at \$1,136,629, exclusive of the debt. This was the signal for the beginning of an earnest discussion that lasted until well into the afternoon. An indebtedness of \$96,556.85 had been reported, of which \$46,744.01 had been incurred during the past year. How to provide for this debt without violating the General Conference rule that the appropriations for the next year shall not exceed the receipts for the year just past, was the question that the Committee was compelled to decide. At first the "situation was considerably muddled," many of the members not being able to understand how the debt had increased so rapidly. Finally it was shown that there had been a large falling off in annuities and lapsed legacies, and that the Board of Managers had largely exceeded their allowance in paying out money on the account of the Contingent Fund. One hopeful indication was that there had been an advance of over \$9,000 from collections alone. There was also a strong intimation from the missionary office that in the near future there would be a large increase from legacies and lapsed annuities. The spirit of hope and optimism increased apace, and the threatened incubus of a hoary indebtedness did not seem to be so menacing after all. The end of the matter was that the Committee fixed the total amount to be raised and expended during the coming year at \$1,186,442, with the proviso that the deficit of last year should be paid out of that amount. Drs. Buckley and Goucher were the most active advocates of this method of checking the increase of the indebtedness.

Bishop Thoburn advocated the raising of a committee to devise a plan for increasing the collections for missions, and on his motion the committee was ordered.

Bishop Cranston presided during the afternoon session. The matter of making appropriations for miscellaneous expenses was taken up, and the following amounts fixed: Contingent Fund, \$50,000—an increase of nearly \$40,000 over last year; incidental expenses, \$30,000—a decrease of \$20,000; salaries, \$36,000—an increase of \$6,000; office expenses, \$14,000—an increase of \$4,000; for disseminating missionary information, \$32,000—an increase of \$12,000.

Then came another earnest discussion, in which the issue seemed to be the relation of the Missionary Committee to the Board of Managers. It arose over a motion by E. L. Dobbins, a layman of Newark, N. J., which practically directed the Board of Managers not to spend more money for the various purposes than was appropriated by the Committee. This was strongly opposed by Secretary Leonard, who insisted that it would be impossible to observe it because of exigencies that were liable to occur in connection with the administration of missionary work. He declared that if the Committee made such a ruling and the necessity should arise, he would not hesitate to urge the Board to disregard it. In the course of the debate it soon became clear that the Board of Managers had certain prerogatives which were beyond the reach of the Committee. It was clear, however, that in the mind of many members of



he Committee the Board of Managers had perhaps gone a little too fast in spending more money for certain purposes than had been appropriated. While there appeared to be a slight friction over the question of "prerogatives" as between the two bodies, an appeal to the "law and the testimony" soon settled the matter, and the motion was withdrawn.

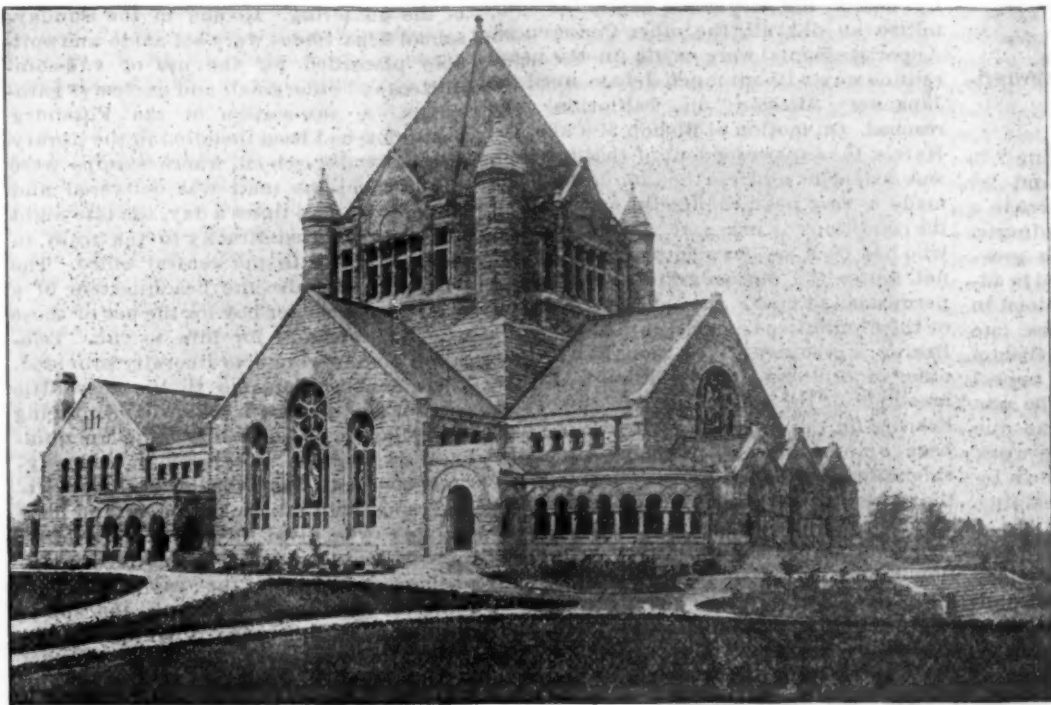
The Committee adjourned at 4 o'clock, in order to participate in the informal recep-

"Because I am a friend of foreign missions I plead for the home mission field." Bishop Fowler contended: "We don't give a great deal to the home field in money, but we do give a great deal in blood." His point was that there were many men on the home mission field who were serving for a few hundred dollars a year, while men of equal rank in foreign missions received \$1,000 and \$1,200. Bishop Thoburn of course contended for the foreign field,

that after all appropriations had been made on the basis of \$1,186,442 for all purposes there would be a difference of \$46,744 between the amount appropriated this year and the amount raised last year — \$1,233,186 — which could be applied on the deficit of last year which amounts exactly to the difference between the two sums. For this reason the total amount appropriated yesterday was made so much lower than the receipts of last year. The sum of the matter was that an 8 per cent. cut was made all along the line to keep the debt from increasing.

Before the matter of making appropriations was taken up, Bishop Merrill moved that the Philippine Islands be constituted a mission under the supervision of a superintendent. His motion contemplated a complete change of administration. It was thoroughly debated, but the motion did not prevail.

Consideration of appropriations for domestic missions began shortly before noon. The Conferences were called, and the presiding Bishop and district representatives given a hearing. It was a painful process to reduce the amounts, but in view of the decrease it was absolutely necessary. The conditions in the East Maine Conference were duly set forth by Bishop Joyce, the presiding Bishop. Dr. Buckley was strongly in favor of allowing the East Maine



CHRIST METHODIST EPISCOPAL CHURCH, PITTSBURG PA.

tion given by Pittsburg and Allegheny City Methodists in the parlors of the church.

At night a platform meeting was held at Christ Church, at which Secretary Leonard, Bishop Thoburn and Bishop Cranston were the speakers. The fine auditorium was packed with an interested and intelligent company of Pittsburg Methodists and their friends.

#### THURSDAY

The Committee convened at the usual hour — 10 o'clock — with Bishop Hamilton in the chair. The committee authorized to prepare a plan for increasing the income of the Society was announced: Bishops Fowler, Cranston, Thoburn, Dr. J. F. Goucher, Dr. A. B. Leonard, R. C. Smith, Alden Speare, and N. E. Simonson.

#### Ratio of Division

Next came the usual annual debate over the amounts that should be appropriated to the home and foreign fields respectively. After some discussion, the question before the body had assumed this shape: Motion by Col. Dobbins that the ratio be 43 per cent. for home and 57 per cent. for foreign missions; amendment by W. W. Ogier that the ratio be 45 and 55; amendment to the amendment by H. J. Coker, that the ratio be 44 and 56; substitute by Bishop Foss that the amounts be 42 and 58. Bishop Mallaleu urged a larger appropriation for the home field, because "in the processes of the office" the foreign field had been given a little more than its share last year, making the ratio nearly 40 and 60 per cent. The insinuation of the Bishop was promptly resented by Secretary Leonard, and figures were given by Assistant Secretary Carroll, showing that there had been no favoritism in handling the Contingent and Incidental Funds. Bishop Walden urged the interests of the home field, and Bishop Foss pleaded for the foreign field. Bishop McCabe said:

and incidentally advocated the formation of a great home missionary society to take care of the foreign populations in the cities, for which missionary money was especially needed. Dr. Buckley supported the motion of Col. Dobbins that the amounts be 43 and 57. He directed attention to the development of Christian Science, Mormonism, and other forms of error and unbelief, which would justify a demand for more money for domestic missions, but was willing to let the amounts stand as they were last year. Bishop Cranston made a stirring plea for the foreign field. Among other things he said that the Christians abroad did not have houses of worship and were absolutely dependent upon the gifts of the Missionary Society. There was a touch of deep feeling in his appeal. The debate seemed to be gathering headway and threatened to run on forever, but at this juncture Hon. Alden Speare, who had been watching the proceedings closely, moved the previous question. It was carried, and discussion instantly ceased. Bishop Andrews moved that all other motions save the one fixing the rates at 43 and 57 be tabled, and his motion prevailed. The motion fixing the rate of division at these figures was quickly put and carried.

On motion of Bishop Fowler the action of yesterday fixing the appropriation for the Incidental Fund at \$30,000 was reconsidered, and on motion of Dr. Eaton it was increased to \$40,000.

This made a total of \$172,000 set aside for miscellaneous expenses, which would leave \$1,014,442 to be actually appropriated for direct missionary work. Divided on the basis of 43 and 57, it would give \$436,210 for domestic missions and \$578,232 for foreign missions. This was equivalent to a reduction of about 8 per cent. in the amount available for appropriation. It was the hope of Dr. Goucher and his supporters

Conference its full appropriation. It was a particularly hard country. Many of the best men were leaving the Conference, thus making it harder for those who were compelled to remain on the field. W. W. Ogier, the district representative, felt that the East Maine Conference should have an advance which could be accomplished by making a cut of 5 per cent., but in view of the exigency he would reluctantly consent to a reduction of 8 per cent. The appropriation was then fixed at \$1,555 — a decrease of \$135. The amount last year was \$1,690. Maine Conference was allowed \$1,112. Last year it was given \$1,208. New Hampshire, \$1,262; last year, \$1,372. These three Conferences are the only ones in New England which receive missionary money from the General Committee through the regular channels. The other appropriations are given elsewhere.

The platform meetings at night were held at the North Avenue and Highland Avenue Churches. Bishop McCabe was the principal speaker at the first named. His subject was, "The Work of the Missions in Spanish Countries." Among other things he advanced the idea that many of the uprisings in South America are due to Roman Catholic priests who are jealous of the spread of Protestantism. He named Ecuador as being the farthest advanced in Christianity, and Bolivia as the most ignorant. Rev. A. P. Campher, of Liberia, described the religious outlook in Africa. He said Mohammedanism, superstition and polygamy furnish the three hardest problems in that country. He stated that the college in Liberia had grown from an enrollment of 35 pupils five years ago to 600 at the present time. At this meeting Dr. Buckley gave an outline of the growth of Home Missions.

The congregation that assembled at the Highland Ave. Church had the pleasure of

listening to Dr. F. D. Gamewell, who won international fame for the generalship he exhibited in the defence of Peking during the siege there a little over a year ago. Dr. Gamewell expressed the opinion that the Boxer outbreak will eventually result in great benefit to the Chinese and the cause of mission work in the Chinese Empire. Bishop Joyce spoke on "Work in the Orient." He was followed by Dr. W. F. Oldham, assistant secretary of the Missionary Society, who spoke on the "Conditions in Southern Asia."

## FRIDAY

Friday was devoted to making appropriations for

## Domestic Missions

There was a most depressing feeling "in the atmosphere" due to the cut, and for this reason few of the members were in a mood to debate. Each Bishop and district representative seemed to realize the pressure, and in most cases were prepared in advance with statements and concessions in order to save themselves from a worse fate at the hands of the Committee. Bishop Hamilton made such a convincing appeal for an increase for Oklahoma that he was allowed \$5,000 additional. This was due largely to the bright outlook for the work there, and the spirit of enterprise shown by the citizens of Oklahoma City in pledging \$100,000 and a large tract of land for a Methodist college in that city.

The conditions in Utah provoked an outburst of oratorical fireworks from Bishop Fowler and Dr. Buckley. Both insisted, emphatically, that Mormonism was an anti-Christian force that could not be reckoned with lightly. Bishop Goodsell also spoke in the same spirit. The consensus of opinion was that Methodism needed men in Mormon territory who could successfully grapple with the dangerous teachings of that church. For this reason strong pressure was brought to bear against a cut here, but the Committee was obliged to apply the knife in justice to other fields. However, the contingent allowance for schools was raised from \$2,000 to \$10,000.

When the sections embracing the Southern Conferences were reached, a motion was made by Bishop Foss that they be referred to a special committee to adjust the reductions. This was the signal for a small cyclone. Within five minutes the Committee was confronted by several "big" questions, among them the relationship between the Methodisms, North and South, the color line, and the relative degrees of spiritual and moral life in the several Methodist bodies composed exclusively of colored members. Rev. W. H. Nelson (colored), of Alabama, got the floor, and made one of the most stirring speeches of the session. He was the first speaker to have his time extended. His plea was that the Methodist Episcopal was the only church in the South that stood for the fatherhood of God and the brotherhood of man. He vividly described the harrowing persecutions to which Negroes are subjected in the South; said that the race was passing through the darkest hours of its history since the war; and begged the Committee not to desert the men who were standing for Christian manhood at the peril of their lives. Dr. Goucher advocated the separation of the black membership from the white, yet subject to the general control of the mother church. Dr. Buckley opposed the reference to a committee because it would involve a specific recognition of the color line. Bishop Walden was strongly of the opinion that the Southern Conferences should be reviewed by the Committee precisely the same as all the other Conferences. The matter was disposed of by the motion to refer being tabled.

The program at Christ Church at night consisted of three addresses: "The Problem of the Cities," by Rev. H. G. Jackson, of Chicago; "Our Work in the South," by Bishop Goodsell; "Strategic Points in the Home Field," by Dr. J. M. Buckley.

## SATURDAY

The Southern Conferences were disposed of quickly during the morning session by applying the 8 per cent. cut all along the line, with a few exceptions. Each particular section did not come before the Committee as did all the other Conferences. Apportionments were made in the usual routine way without much debate until the Japanese Mission in California was reached. On motion of Bishop McCabe, Dr. Harris, the superintendent of that mission, was asked to address the Committee. He made a very neat, condensed statement of the conditions on the coast. Bishop Fowler, who had been so busy figuring that he did not notice the motion granting Dr. Harris permission to speak, moved that the action of the Committee be not regarded as establishing a precedent. His thought was that other superintendents would besiege future meetings of the Committee and ask for a hearing on the ground that Dr. Harris had been granted such a privilege. After considerable debate and a futile effort to table the motion, Dr. Buckley moved an amendment providing that the motion then under consideration be not construed as a reflection upon the action of the Committee in allowing Dr. Harris the privileges of the floor. The amendment was accepted, and the motion, as amended, was adopted.

An interesting discussion arose in connection with the Bohemian work in Cleveland. An objection was made that the money went for the support of services conducted in the English language. Mr. Alden Speare spoke earnestly on the subject, stating that the work was not held entirely in English, and that it was wholly among foreigners. He admitted that English was used in the Sunday-school, but that it was a matter of credit, because the Bohemian children were being developed into good Americans by that process. Bishop McCabe spoke in the same vein. In spite of the vigorous protests, however, the appropriation was cut.

Bishop Mallalieu, Mr. Ogier and Mr. Speare earnestly defended the Italian work in Boston, but in spite of all they could say that mission suffered the usual reduction.

A short session was held Saturday afternoon for the purpose of completing the apportionments for Domestic Missions and appointing committees. The following committees were announced for the consideration of various parts of the foreign work: Southern Asia — Bishops Thoburn and Joyce, W. W. Ogier, G. W. Isham, J. F. Goucher, Charles Scott and Secretary Leonard. Europe — Bishops Warren and Fitzgerald, P. J. Mavety, H. J. Coker, J. R. Day, E. L. Dobbins and Secretary Leonard. South America — Bishops Walden and McCabe, W. D. Marsh, H. G. Jackson, W. V. Kelley, Alden Speare, and H. K. Carroll. Africa — Bishops Merrill and Mallalieu, H. A. Monroe, W. H. Nelson, S. W. Thomas, and J. F. Rusling. Eastern Asia — Bishops Fowler and Cranston, J. C. Arbuckle, H. E. Simonson, G. P. Eckman, J. H. Taft, and Homer Eaton. The usual plan of referring all resolutions and communications was followed. The hour for hearing memorials on Bishops Ninde and Parker was fixed for 2 o'clock on Monday.

While the Committee was in session in the Sunday-school room a mass meeting of the Woman's Home and Foreign Missionary Societies of Pittsburg and Allegheny was held in the main auditorium of the church.

[Concluded next week]

## Notes and Comments

Admirable arrangements had been made for the entertainment of the Committee. The best Methodist homes of Pittsburg were opened, and the guests therein accorded a most cordial welcome. All assignments were made in advance, so each person knew just where to go when he arrived. At the church everything that forethought and consecrated intelligence could suggest was done to facilitate the business of the gathering. Rooms in the Sunday-school department were set aside and suitably placarded for the use of sub-committees and other small and exclusive gatherings. A sub-station of the Pittsburg post-office had been installed in the library of the Sunday-school, where stamps were on sale and the mail was delivered and gathered up five times a day, the late night mail being carried directly to the train in place of going to the central office. The post-office was also the headquarters of a real live messenger boy for the use of those who had errands for him to run. Telegraph blanks were also liberally provided. There was a telephone in the cosy little office of the trustees, in charge of an obliging young lady who cheerfully rang up numbers, transmitted telegrams, or did anything else that was asked of her. A writing room with tables, stationery and pens and ink was fitted up in one of the large Sunday-school rooms. It was greatly appreciated, judging by the way it was patronized. But, finest of all, was the splendid noonday luncheon provided by the ladies. It was served in the "banquet hall" of the Sunday-school department. Tables for four were ranged about the hall, and the edibles passed in large dishes. The bill of fare included turkey, mashed potatoes, salads, bread and butter, coffee of the finest flavor, rich cream, etc., with an assortment of choice cake and a large "slab" of ice cream for the finish. It was really a miniature banquet. The members of the Committee, delegates and editors were presented with tickets for the noonday lunch, but others were required to pay. This plan saved the time of all, and did much to promote a spirit of genuine sociability.

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A spirit of deep earnestness pervaded the discussions. All the members of the Committee seemed to feel the great responsibility resting upon them, and grappled with the problems with a full consciousness of the world-wide interests that would be affected by their decisions. The possibility of another big debt caused a feeling of horror, and the desire of all seemed to be to retrench as far as possible without really wrecking any of the missionary interests of the church. It was brought out during the discussions over the appropriations that quite a number of the home Conferences could stand a reduction without material injury. The spirit of self-help is often aroused by reducing the amount of outside assistance, and often the best thing that comes to a small but growing church is to be compelled to rely upon its own resources for maintenance. This is not true in every instance, but it seems to be the case in quite a number of churches this year. This point is made merely to show that the 8 per cent. cut is not an unmitigated evil, and that it will result in permanent good by promoting a greater spirit of self-reliance. On the other hand, there are many places where outside help will be needed for some time. This is especially true in the foreign countries. The expansion is so steady that the church is really suffering from prosperity. It is hardly necessary to say that the supreme need is a



large increase in the income of the Missionary Society.

Secretary Leonard declared that the Missionary Society would have its "innings" next year in the Thank Offering movement. He felt that thus far it had not had a fair show. Among the measures already inaugurated for arousing the church is the employment of additional secretaries, stationed in various centres, for the purpose of attending Conferences and otherwise disseminating information and awakening enthusiasm. These additional workers were frequently referred to as "literature in boots." Dr. W. F. Oldham, with headquarters at Chicago, and Dr. Geo. B. Smyth, stationed at San Francisco, are the men employed for this purpose. It was stated on the floor of the Committee that the increase of \$9,000 in the receipts from collections alone came from the Conferences where these field agents have been at work. Dr. Oldham has a number of excellent ideas, among them being the one that the cause of missions would be greatly promoted by the establishment of a department for the study of missions in Methodist Schools of Theology. It is certainly a great topic, and a meeting of the Missionary Committee affords ample opportunity for noting the need of special and protracted study of the subject. S. Earl Taylor, who has charge of the propaganda work among the young people, says the Leagues are responding enthusiastically.

Christ Church is a very imposing stone structure, and occupies a slightly location in what is known as the "East End" of Pittsburg. It has a singular and interesting history. Over forty years ago Bishop Simpson dedicated the original Christ Church down in the city. The edifice was then considered one of the finest, if not the finest, house of worship in the connection. It burned about ten years ago, and then arose the ever-vexatious question of rebuilding. The members were awakened to the fact that the city had expanded to such an extent that it was not desirable to rebuild on the old lot. A meeting was held, and it was decided to form two congregations and erect two houses of worship. The corporation obtained \$30,000 insurance and sold the lot for \$270,000. This sum was divided. One congregation put up a church in Allegheny, and the other erected the present Christ Church. The cost was in the neighborhood of \$250,000, but it is a fine piece of work. The interior is finished in solid oak throughout. Conveniences have been provided for every department of church activities. The Sunday-school room is a model of convenience. It is arranged in semi-circular form, with a gallery, the upper and lower floors being cut up into class-rooms with folding doors opening toward the rostrum. There is a cosy office for the trustees and a comfortable study for the pastor. A special room is provided for the choir, with a back entrance leading from this room to the choir loft just back of the pulpit. The sanitary conveniences are as complete as those of a modern office building. Steam is used for heating, and electricity for lighting. An electric plant is stationed in the basement, where electricity is generated for the illumination of the house. A janitor

and an engineer are on duty all the time, so the building is ready for use at all hours of the week. The characteristics of the main auditorium are the long pews, absence of a gallery, immense organ with beautifully gilded pipes, ceiling of immense height, and clusters of electric lights. Every detail is carefully finished, and the visitor is deeply impressed with the fact that the building committee was actuated by a most commendable combination of intelligence and conscience in making a wise use of the money at their command. Dr. G. W. Izer was pastor when the church was built. He was followed by Dr. Daniel Dorchester, Jr., who served a full term of five years. Dr.



INTERIOR CHRIST METHODIST EPISCOPAL CHURCH

Henry Baker has been pastor for three years, and enjoys the high esteem of the large and influential congregation that attends this church.

There were many inducements for sight-seeing in and about Pittsburg, but the members of the Committee and visitors did not show much of a disposition to "run off" until Saturday, when they could do so without neglect of their duties. The steel mills at Homestead and other neighboring points were the chief attractions.

In his address on "Strategic Points in the Home Field," Dr. Buckley made a number of excellent "points." He classified them as: the home, the pastor, the local church, ports of entry on the seacoast, towns just emerging into cities, centres of industries, and summer resorts. He also advocated the elimination of "good" Catholics as subjects of evangelistic effort, and did not think it was wise to expend much time or money in trying to convert the Jews, especially in view of the fact that there is so much other far more promising material easily within reach of the church.

Reference to the development of the missionary spirit among the young people under the leadership of S. Earl Taylor, brings up a phase of the general situation which calls for more than passing notice. When this department was organized, the missionary authorities were willing to give it their endorsement, but would not take any financial risks. Mr. W. W. Cooper, first general vice-president of the League, provided the money to inaugurate the work. Soon the results were such that the Board of Managers felt justified in giving it financial as well as moral endorsement. In March, 1900, Mr. Taylor was put in charge of the missionary agitation among the young people by the Board, subject to the direct supervision of a committee consisting of Drs. Goucher, Buckley and King. He is also chairman of the missionary committee of the first department of the League,

and, since the illness of Dr. Berry, has been acting general secretary. It is a great responsibility for a young man apparently under thirty years of age, but he is easily able to measure up to the requirements of his combined positions. He is a graduate of Drew, and is well equipped for his work by education and natural aptitude. The characteristic feature of the new movement is that it makes a direct appeal to the intelligence of the young people. There is little or none of the old-time dependence on sentiment and emotional excitement as a means of replenishing the missionary treasury. It is educational, but of a kind that is enticing and interesting rather than repellent. Briefly stated, the plan is to place a missionary library in every church, to organize a missionary committee, and get the young people to studying missions and evangelism. The system is so different from anything else of the kind, that it at once arrests the attention of that class of intelligent young men and women who are often looked at askance because they do not indulge in sentimental platitudes about missions. The carefully planned reading course, the implied confidence in individual intelligence and judgment, mark an epoch in the missionary progress of the church. Another factor is that the outlook on life given by the modern educational systems, newspapers and periodicals, has created a state of mind that makes it comparatively easy for the workers among the young people to develop the idea that Christianity has a world-wide mission. Working on this theory, Mr. Taylor and his associates have already disposed of 58,000 volumes on missions — aggregating 60 tons — and over 3,000 classes of young people are using the books and special helps. The inherent possibilities of the movement are shown by its rapid development in three years, its true basis of appeal, and the fact that in Conferences where this educational work has been most aggressive there has been a decided increase in the collections. Mr. Taylor has a comprehensive display of literature, charts, maps, etc., on exhibition at Christ Church. It is a part of his plan to make similar exhibits at Annual Conferences and League conventions.

The General Committee is a most remarkable business organization. It combines the qualities that at once win the commendation of hard-headed business men. They are: comprehensive oversight, exact information, and careful scrutiny of details. The Committee is composed of the Bishops, representatives from the Board of Managers, and representatives from the fourteen General Conference Districts. From these combined sources every possible fact concerning the respective mission-fields is obtainable. Thus those who contribute to Methodist missions may rest confident that the money is wisely expended. It costs about two cents on the dollar to transmit it from the contributor to the mission.

A significant remark was made during one of the debates. It was that the Missionary Society was a mighty "faith organization" because it appropriated money that had not yet been given. The element of faith was present in the reliance on God and the church for the funds. It was a rational faith, and therefore had its limitations. The point is that the careful planning and exercise of purely human wisdom in such matters is no contravention of faith. Brains are God-given, and one of the most hopeful indications of the times is that the exercise of the highest order of intelligence in Christian work is not a denial of trust in God. The delibera-

tions of the Committee were hard-beaded and sometimes dry; little was said about faith, and yet faith was the main inspiration of all that was said and done.

### Personal Mention

— Dr. C. W. Smith, editor of the *Pittsburg Christian Advocate*, gave a hearty welcome to all. In a way he was a part of the "entertainment committee," and right well he performed his part. He was particularly happy over the success of the new church constitution which he labored so hard to get through the General Conference.

— Dr. Henry Baker, pastor of Christ Church, was a most genial and accommodating host. He is so cleverly modest that he never allows his picture to get into print, and for that reason we cannot present his likeness. However, allow your imagination full play and perhaps you can fill in this outline: A courtly gentleman of medium height, rather stout, full "statesman-like" head and features, with strong nose and chin, silvery hair cut close, arched eyebrows, a dark eye, and good nature and amiability stamped all over his countenance and expressed in every tone of his voice. He exhibits unmistakable vigor of body and mind, and gives the impression of a vast reserve of undemonstrative courage and strength of purpose. His entertainment of the Committee elicited unbounded expressions of commendation.

— There was a full representation of the church press, as follows: *Christian Advocate*, J. M. Buckley and S. J. Herben; *Northwestern Christian Advocate*, D. D. Thompson; *Western Christian Advocate*, Levi Gilbert; *Central Christian Advocate*, C. B. Spencer; *Pittsburg Christian Advocate*, C. W. Smith; *Southwestern Christian Advocate*, I. B. Scott; *California Christian Advocate*, F. D. Bovard; *Northern Christian Advocate*, Bennet E. Titus; *Pacific Christian Advocate*, John Parsons; *Philadelphia Methodist*, S. W. Thomas; *ZION'S HERALD*, Albert Sidney Gregg.

— Prominent among the laymen who took part in the deliberations was Hon. Alden Speare, of Newton Centre. He gave close attention to all that was said, and frequently participated in the discussions. Like others of the Committee, who desired to vote and talk intelligently, he kept a pad of paper and pencil in hand and had figures ready to back up any statement he wished to make. His knowledge of business and commercial conditions in the different sections was of service to the Committee in determining the appropriations. He was listened to attentively whenever he spoke.

### Flashlights

— "The church cannot hope to evangelize the world unless it holds its own children!" — *Dr. Buckley.*

— "The native-born American is largely in the minority in our cities." — *Dr. Jackson, of Chicago.*

— "If we can Americanize the foreigners who are coming to our cities, all other problems will be easier of solution." — *E. L. Dobbins.*

— "The theatre will beat you every time in the matter of entertainments, try as you may." — *Dr. Jackson.*

— "Our work depends entirely on the kind of a man who is in charge of it." — *Bishop Fowler.*

— "We have heard enough of the ravens. Let's hear the larks for awhile." — *Bishop McCabe.*

— "When sympathy is rooted in knowledge, we will get a perennial fruitage." — *Dr. J. F. Goucher.*

— "I made up my mind when I went into the South that no spoken or written word of mine should hinder the reunion of the Methodist Episcopal Church and the Methodist Episcopal Church, South." — *Bishop Goodsell.*

### Boston Methodist Social Union

It was Ladies' Night of the Union on Monday evening at the Vendome. The social feature was very noticeable. At the collation grace was invoked by President Warren. "Come, Thou Almighty King," was sung, and Dr. J. D. Pickles, of Westfield, led in prayer. The Outlook was prepared by Dr. Geo. L. West, and was unique and highly interesting in setting off in parables some of the more important happenings in recent Methodist affairs. Music during the collation was rendered by the "Copley Trio" and during the literary exercises the Winthrop St. Church Quartet sang three selections, which were very highly appreciated. President Rand introduced Prof. C. T. Winchester, who spoke upon "Some Notions about the Hymns for the New Hymnal." In opening, he very properly disclaimed any intention of reporting for the Committee of Revision, or giving any authoritative statement as to the character of the new Hymnal. The committee has had two meetings — one in January last and the other in May — and it is to hold a ten days' session in Cincinnati next month. Several very important questions with reference to the new book are still under discussion, and it would obviously be unwise to make any premature statements of the results of the work of the committee or to announce any decision until it is final. Prof. Winchester wished it clearly understood, therefore, that the address is to be taken as an expression of his individual opinions, for which his colleagues on the committee are not responsible, and with some of which they may very probably not be in agreement.

It will be remembered that some questions are settled for the committee by the resolution of the General Conference under which they are acting. The new Hymnal must be small, containing only about 600 hymns. Of these six hundred, at least four hundred will be chosen from those already contained in the present Hymnal. As to what the character of the two hundred new hymns should be, there may be difference of opinion. Prof. Winchester's opinion on that point, however, was decided. He would admit none but the best hymns. To take the majority of these two hundred new hymns from that less severe and thoughtful religious verse which has a temporary popularity because of the catching airs to which it is set, would be, in his opinion, to make a book well suited neither to the social meeting and Sunday-school nor to the use of the great congregation on the Sabbath day — a book certain to please few people very well and to please nobody very long. He would aim rather to make a book worthy to be the standard Hymnal of the church. The whole of the excellent address that followed we are able to give in his own words:

But, it will be asked, ought not the standard Hymnal of the church to contain more than 600 hymns? At first I was myself inclined to think so. It seemed to me that to cut down the number of hymns from about 1,100 to about 600, to reduce so greatly the size and cost of the book, would not only allow the admission of but very few hymns, but would necessitate the exclusion of a great many old ones that ought to be retained, and would result in a book altogether too meagre and narrow in its range for the standard Hymnal of our great church. But I must say that, on reflection, I have changed my mind. It must be remembered that we are not making a collection of sacred poetry; we are making a hymn-book. And if our book is to contain none but the very best hymns, hymns that can be sung and will be sung, not only today and tomorrow, but through the century, then 600 will probably be enough. One of the very best church hymnals that I am acquainted with is that of the Protestant Episcopal Church; it contains 679 hymns. If you were making a collection of the best secular

lyrics in the English language, you would hardly include more than 600; Palgrave's "Golden Treasury," the most excellent English anthology ever made, has only 288. Our present Hymnal, it may be readily admitted, contains nothing that is merely vapid or empty — there is hardly a hymn in it that is not the expression of some phase of a thoughtful religious experience; yet I believe few of us who have not given it a careful examination realize how relatively small a number of its hymns are often used, or ever will be. Shortly after receiving my appointment to this committee, I went carefully through our present Hymnal, in the spare hours of several weeks, picking out those hymns that I thought had unquestionable claim to be included in a standard church hymnal. When I was in doubt about any hymn, I retained it. And when I had gone through the book and counted up the hymns in my list, I found to my surprise that I had only 427. Yet I felt certain that I had excluded no hymn of signal excellence, no hymn in frequent use, and no hymn the loss of which would be felt by any considerable number of those who use the book. Several other members of the committee did the same thing with very similar results. Then, at the first session of the committee, by omitting only such hymns as all the members of the committee were willing to exclude, we cut down the number from about 1,100 to about 600; and then in May last, after prolonged deliberation, the number of old hymns to be retained was still further cut down to about 400 — I think 400 was the exact number at the time we closed our discussion upon that point. I can assure you that this action was not taken hastily. No old hymn can be excluded — and no new one admitted — without the vote of two-thirds of the committee. In the case of many of the hymns, a decision was reached only after long deliberation; in two or three instances the vote to exclude was reconsidered more than once.

There are several reasons that, in my judgment, justify the exclusion of a hymn already in our collection. The first and most usual reason is that the hymn is prosaic; it does not strongly touch any chord of feeling; it does not express in moving wise any phase of reverence, penitence, aspiration, love, desire. This can be said justly, I think, of many of Charles Wesley's hymns. Charles Wesley never wrote mere pretty nonsense; he never wrote shallow, vapid verse, with no content of real meaning. The most prosaic of his hymns will be found to express some truth of Christian experience. But many of them are not inspired or inspiring. They are religious task-work. Sometimes they assert an ardent emotion which they cannot impart; sometimes they are hardly anything more than a mere didactic statement of some truth of doctrine or experience. The fact is, that Charles Wesley's work is very uneven; he wrote some of the very best hymns, but he wrote also some of the very flattest. His taste was much less sure and exacting than that of his brother John. Only one or two of John Wesley's hymns will, I think, be omitted from the new book; but if we are to make a book of only 600 hymns, we must omit many of Charles Wesley's. Yet, after all omissions, there will still be many more hymns by Charles Wesley in the new book than by any other writer — and certainly in every Methodist hymn-book there always ought to be.

And by no means all the prosaic hymns in our present collection are by Charles Wesley — nor the most prosaic ones. Such a hymn as No. 361, beginning, "Now is the accepted time," I call an example of a prosaic hymn. Now this is a hymn of excellent spirit; its warning and invitation are just, sincere and simply expressed. But compare it with hymns on the same theme, such as "Come, said Jesus' sacred voice," or "Sinners, turn, why will ye die," or "Come, ye sinners, poor and needy," or "Hasten, sinner, to be wise," and you will feel how cold it is, how comparatively powerless in its leading. And there are hundreds of hymns in our Hymnal on which similar criticism could be justly made. Sometimes a hymn in which the emotional level is fairly well sustained will suddenly drop into prose just when it ought to be at its height. On the other hand, the very worst possible fault in a hymn is a false, strained, or rhapsodical rhetoric. Then there are a few hymns which should be omitted because of false teaching of some sort. I do not know that there is any false doctrine in our Hymnal, any un-Methodistic or unevangelical dogma, stated or implied; but there are a few



hymns that lay a false emphasis, or take a mistaken view of some phases of personal experience. For example, I am myself heartily glad that we can probably get a vote of the committee to exclude John Newton's hymn, No. 516, "Let worldly minds the world pursue." Now I do not think that a healthy hymn, or an expression of the proper Christian attitude toward the world. It is really the monastic or ascetic ideal of the religious life — an ideal that was never taught or practiced by Jesus Christ or any of His disciples. The true Christian life is joyous, all-embracing. Lesser pleasures do not "fade away" in the light of the Divine Love; they rather are illumined with a more holy radiance, and take on a diviner charm. "All things are yours, and ye are Christ's, and Christ is God's." I do not know the genesis of this particular hymn; but most verse of this sort is composed in the mood of religious petulance that follows some personal disappointment—as when good Dr. Watts, after his affections had been respectfully declined by the lady to whom he offered them, sat down and wrote No. 622:

"How vain are all things here below,  
How false and yet how fair."

We are going, I trust, to cast out this hymn, too. There are in the aggregate a considerable number of our hymns that are open to criticism for some such false emphasis or mistaken teaching.

Undoubtedly, however, this process of excluding hymns, for whatever reasons, will give dissatisfaction. Hymns will be omitted which to some individuals have become very dear. It is probable that a great many people will find one or two of their favorites missing. That is inevitable. I know that, for myself, I protested earnestly as I could against the omission of three or four hymns, which nevertheless the vote of the majority — wisely, I dare say, though I cannot see it — has decided to shut out.

Yet of one thing I think the church may be assured. The hymns excluded are not likely to be the old favorites that have sung themselves into the life of the church and are enriched with the hallowed associations of generations gone; nor are they likely to be the most distinctively evangelical hymns, the hymns most expressive of Methodist doctrine and experience. You will find all these old hymns in the new book. Not only such hymns sanctified by long familiarity as "Jesus, Lover of my soul," and "All hail the power of Jesus' Name," and "Rock of Ages, cleft for me," but such distinctively evangelical and Methodist hymns as "O how happy are they," and "Love divine, all love excelling," and "Lord, I am Thine, entirely Thine," and "I know that my Redeemer lives," and "O for a heart to praise my God," and "Forever here my rest shall be," and "O love divine, how sweet thou art" — they will all be there.

The hymns that will be missed are more likely to be newer, less familiar ones, usually by writers in other churches. A considerable number of these were included in our present Hymnal, and some of them will probably not approve themselves to a majority of the Committee of Revision. It is such hymns, at all events, that I myself shall miss — hymns like No. — but no, I think I will not mention any of them, lest I seem to be appealing to my hearers against the judgment of my colleagues.

But how about the new hymns? Do we not need more than two hundred? Well, that depends, I think, upon your principle of selection; and here there is room for much intelligent difference of opinion. I can only give you mine for what it is worth. I think that if you select your hymns carefully, if your standard is high and severe, you will hardly find more than two hundred additional hymns. For myself, I would admit only hymns of the first order of excellence, hymns that seem to be of permanent value, that promise to be classic. Now do not say that I am placing too much importance upon mere literary excellence; because it is not what is usually called literary excellence that I have in mind at all. I am thinking not of the form of the hymn, but of its content — its emotional value, its power to carry truth into the heart, or to express with fitness the reverent worship of God. Indeed, the fact is that a hymn by its very nature allows but a very narrow range of distinctively literary quality. Many of the qualities expected in other poetry are denied to hymns. For, in the first place, a good hymn is almost always addressed, not like other poetry, to our fellow-men, but directly to the Deity. Nine-tenths of all good hymns are the direct expression of worship — made up of praise or thanksgiving,

or confession and supplication. And even when the hymn does not take the form of direct address to the Deity, it nevertheless is meant to be sung with the heightened consciousness of His immediate presence. It follows that the first requisite of a hymn is absolute sincerity, a sincerity which allows no attempt at embellishment, no studious ordering of phrase.

Simplicity of literary form is further necessitated by the fact that the hymn is primarily intended to be sung and not read. The lyric that is to be sung, whether sacred or secular, must not be elaborate in its rhetoric. Nothing that is



PROF. C. T. WINCHESTER

to be sung must be overweighted with thought; and this, you can see, limits the hymn in its matter. All poetry is, indeed, the expression, primarily, of emotion, not of thought; but this is especially true of lyric poetry. No lyric verse can admit any involved intellectual effort, anything abstruse, recondite, or purely didactic. Lyric poetry of a meditative, introspective sort, meant to be read, may, indeed, draw out a train of thought at length, or dwell and brood upon some phase of personal experience; religious poetry often does that, sometimes with great beauty and subtlety of reflection. But that is impossible in a hymn, which is to be sung. For the hymn supposes the singer to be in an emotional mood; his attention must not be taxed by any profound or subtle meanings. The thought of a hymn may be sublime, but it must have an obvious sublimity; it must be familiar or instantly appreciated, and so appeal to the emotions at once without necessitating any discursive intellectual process.

Yet a hymn must not be shallow or trivial in meaning. If we worship the All Wise we should certainly do it with reverent thoughtfulness; sing with the spirit, but sing with the understanding also. Now when we consider these narrow limitations both of form and thought, it is easy to see how exacting are the requirements upon this variety of composition, and how few hymns really meet these requirements. A great many popular hymns — or spiritual songs, as it is the fashion to call them — are hardly more than pious ejaculations, or, oftener still, mere repetitions of some Scripture phrase or image, not expressive of any real thought, or any reverent approach of the soul to God. It is fortunate if the writer do not strive to make up for his lack of meaning by imagery that is trivial, or tawdry, or even grotesque. Many familiar hymns are defaced by such imagery:

"This robe of flesh I'll drop and rise  
To seize the everlasting prize;  
And shout while passing through the air,  
Farewell, farewell, sweet hour of prayer."

How any rational human creature interprets in his imagination such stuff as that, I'm sure I don't know. I hope we shall be able to get rid at least of that stanza.

I should not wish to be understood as condemning all of this more ephemeral sort of sacred song. I do think that the need of it, even in our social meetings and Sunday-schools, is very much exaggerated; in both places we

might sing much better words and better music than we do. Yet doubtless this kind of hymn will always be sung, and always ought to be. It is with sacred song as with secular: whenever some superficial, readily apprehended sentiment is married to an easy and catching air, especially if you can add a refrain or chorus which repeats some words of your verse, such a song will be likely to be, for a little while, very popular — if only for a little while. And I do not for a moment deny that such verse may supply a very real need, and do a great deal of good. We certainly ought never to sing to the praise of God in careless or flippant mood; but I see no reason why we may not give utterance in song to the lighter, more passing emotions of the religious life as well as of the secular. We are not always on the heights or in the depths. The tuneful, happy soul, the man that bath the music in himself, finds himself constantly breaking out in short swallow flights of remembered song, bits of melody that have sung themselves into his memory and flit through his brain when his more earnest attention is given to quite other things. It is true, indeed, that after he gets a little on in years, the songs that haunt his memory will be mostly the old songs, the good old songs; he will find himself humming a snatch of "Annie Laurie" oftener than a bit of "Dolly Gray," just as the older Christian will be oftener singing "Jesus, Lover of my Soul," than "Sunshine in My Soul." Yet the youngster must be expected to sing the song that is in the air at the moment, whether it is one of the songs of Zion or one of the songs of the music hall. I would not, therefore, attempt to proscribe this lighter variety of hymn for the Sunday-school or the social meeting. But I do think that in a standard Hymnal of the church, which is to be of limited size, we cannot wisely admit any of them. The Hymn-book must be intended primarily for the solemn united worship, by the great congregation, on the Lord's Day. For that worship, all mere trivial imagery, all mere superficial sentiment, seem to be obviously unfit. More than that, much graceful, reflective verse, of a more serious cast, which might perhaps well be sung by a single voice, is also unfit for this choral song. For this we need, in thought as well as in music, a certain dignity, simplicity, volume. I would, therefore, if I could have my way, insist that every hymn admitted to our Hymnal be of this high character, be a worthy expression of a deep, thoughtful, earnest Christian experience.

Now there are a considerable number of hymns of this high-class not in our hymn-book. Some of them must have been omitted by oversight, for they have been more or less familiar for half a century; some have been written, or at all events have become generally known, since our Hymnal was compiled; and some are very recent. As examples of this sort, some old and some new, which ought to be in our book, I may mention Neale's translation of St. Stephen's "Art thou weary, art thou languid?" Miss Winkworth's translation of Rinkert's noble choral, "Nun danket alle unser Gott" — "Now thank we all our God;" Heber's "The Son of God goes forth to war;" Stone's "The church's one foundation is Jesus Christ the Lord;" Bickersteth's "O God, the Rock of Ages," and "Peace, perfect peace;" Baker's version of the 23d Psalm, "The King of Love my Shepherd is;" Bonar's "I bless the Christ of God;" Washington Gladden's "O Master, let me walk with Thee." I certainly hope that all these will be found in our new book.

Now so far as the hymns are concerned (as distinguished from the music), this is the principal reason for revising the Hymnal — to make room by the omission of a considerable number of mediocre hymns for the insertion of a smaller number of better ones. I do not think any Methodist will criticize the general character of our present Hymnal; no one will wish to change or lower its dominant evangelical tone, its insistence upon the blessing of a positive religious experience. It is, and it ought to be, in spirit as well as in name, a Methodist Hymnal. Nor do I think our present Hymnal is open to serious criticism on the ground of lack of proportion. It covers all phases of the Christian life. I will, however, venture, in closing, to mention two subjects upon which I think we should have more hymns, and hymns that in their character supplement those we now have: In the first place, I would have more hymns on the life of Christ — upon what I do not

[Continued on Page 1504.]

## THE FIRST NEW ENGLAND THANKSGIVING

FREDERICK MYRON COLBY.

'Twas in the chill November days when  
Plymouth's hills were bare;  
Bleak shone the waters of the Bay beneath  
the sun's cool glare.  
The harvests all were gathered, and the  
fields lay brown and sere;  
The turkeys fed in the meadows, the ducks  
swam in the mere.  
Stored in the settlers' cabins lay the heaps  
of shining maize,  
And wealth of peas and barley grown in  
sultry August days.

Said sturdy Governor Bradford: "'Tis fit  
we make good cheer,  
Now that the crops are garnered, for the  
blessings of the year.  
Praise be to God for harvests gleaned and  
for His loving care;  
From unseen perils He hath saved and  
from the red man's snare.  
Let some of our bravest hunters go forth in  
their array,  
And bring in spoils of the forest to keep  
Thanksgiving Day."

So girding for the foray, with musketoons  
in hand,  
There went four hardy settlers to hunt  
through the wild new land.  
They shot of ducks a dozen, and of turkeys  
twenty-four;  
Two deer with velvet noses, and pigeons  
and geese a score.  
And safe through the murky woodlands  
their burdens homeward bore  
To the cabins on the hillside clustered  
above the shore.

Then curled up from the hamlet the smoke  
of crackling fires,  
Where roasting venison was hung upon the  
crane's bent wires;  
And the good wives of Plymouth, with  
willing hands and strong,  
Prepared the homely banquet 'midst many  
a laugh and song—  
A brave New England dinner concocted  
with rarest skill,  
A feast of forest dainties, graced with water  
from the rill.

They set on rough-hewn tables the steam-  
ing woodland feast,  
Fish, flesh and fowl well roasted, and,  
latest but not the least,  
The boiled old English pudding, well pre-  
pared with wondrous art.  
Bean porridge vied with hominy, squash  
pie with currant tart.  
I wish we could have tasted the good  
Thanksgiving cheer  
Which stayed the Pilgrim Fathers in that  
long remembered year.

And Wampanoag warriors marched from  
Mount Hope's royal height  
To sit at the white man's banquet, and  
wonder at the sight.  
Three days the feasting lasted, and all did  
eat their fill;  
While every morn, at daybreak's gleam,  
the guns on Burial Hill  
Rolled forth their thunder from the fort  
that looked out o'er the Bay,  
Proclaiming to the glad New World the  
first Thanksgiving Day.

Three hundred years have vanished, and  
the Plymouth woods are bare;  
And chill the waters of the Bay gleam in  
November's air.  
Massasoit and his warriors, Miles Standish  
and his men,  
Long, long ago departed to the land beyond  
our ken;  
But in our towns and hamlets still we keep  
Thanksgiving Day,  
As did the Pilgrim Fathers, and, with  
hearts as true, we pray.

Warner, N. H.

— A glad heart gets immeasurably more  
out of life than one that is gloomy. Every  
day brings its benedictions. If it is raining,  
rain is a blessing. If trouble comes, God  
draws nearer than before, for "as your  
days, so shall your strength be." Then in  
the trouble benedictions are told up. If  
there is sorrow, comfort is revealed in the  
sorrow, a bright light in the cloud. If the  
day brings difficulties, hardships, heavy  
burdens, sharp struggles, life's best things

come in just this kind of experience, and  
not in the easy ways. 'The thanksgiving  
heart finds treasure and good everywhere.  
A glad life makes a career of gladness  
wherever it goes. It leaves an unbroken  
lane of sunbeams behind it. Everybody is  
better as well as happier for meeting, even  
casually, one whose life is full of brightness  
and cheer. — Rev. J. R. Miller, D. D.

## A THANKSGIVING METHODIST FIRE-PLACE IN MAINE

REV. EDWARD A. RAND.

WHAT an animated picture, and a  
varying one, was an old-time fire-  
place! There was autumn's quietly burn-  
ing fire when the air without began to  
have a little sting to it, when the last of  
the crimson banners had been swung by  
the forest oaks, when perhaps a fleet of  
anchor-ice with white hulls might startle  
a watcher of the river in the morning.  
An open fire in such weather had vitality,  
but its sleepy purr was not the snapping,  
jolly fire of winter that had its laughing  
chorus of voices vanishing up the black  
chimney. Then take the old-time fire-  
place on baking day, when the cranes  
were swung into proper position over the  
hot, ruddy fire, when the teakettle and  
sundry boilers were all at work steaming  
away, an odorous atmosphere filling the  
kitchen. Thanksgiving brought out the  
wonders of an old-fashioned fire-place.  
Set a "baker" down on the hearth before  
the coals, a plump turkey occupying the  
guest-chamber of this house of tin, and  
that fire-place has a new fascination as a  
picture.

It is no wonder that to a mother who  
knew how to run an open fire-place, a  
stove was a "dreadfully" tame affair.  
All those pictures imprisoned behind four  
black iron walls! Beauty, vitality, sup-  
pressed and seemingly smothered between  
those stiff plates of iron that had such a  
set measurement! What freedom to the  
open hearth, what boundless life in that  
fire spreading its golden wings for a flight  
up the chimney to the stars! It is no  
wonder that Mother Allen reluctantly  
submitted to that cramping innovation  
called a stove. Writing to an absent  
sister, a member of the household said:  
"We have revolutionized our culinary  
department by setting up Rathborn's first  
quality. It is fine, but mother is deter-  
mined not to get 'used to it.' We can  
bake potatoes in half an hour, and, if in  
great haste, it does not require more than  
twenty minutes with a smart fire. Won't  
you come home and eat some with us?  
Mother says, 'Be careful, if you come  
home in the evening, not to run over the  
stove, as the kitchen is dark, now.'"

The mother belonged to a Massachu-  
setts ancestry that had migrated into this  
wilderness stretching toward the east,  
mighty in its forests, affluent in rivers and  
lakes, and with a far-reaching sea-coast  
both magnificent and awful even as the  
temper of a day in June or that of a north-  
easter in January might rule. Her home  
after marriage was in the valley of the  
Kennebec, in Norridgewock, a town  
whose history is ever astir with the excite-  
ment of the Father Rash tragedy, but its  
daily life is fascinating with the restful  
shadows of the big elms along its main  
street, and the music of the near and  
rippling river. The stream seems ever to

be in a hurry to get somewhere, and still  
it is always there, in the steadfast com-  
panionship of the elms that never yet  
took a step, and the street that is even  
more set than the elms.

Mother Allen's home was in a house  
that clung to a hill-slope at one end of the  
wide village street. The predominant  
religious thought was the "orthodox," or  
Congregationalist of the old Calvinistic type.  
Mother Allen was a mild heretic, a Metho-  
dist. Today you can't run such a set  
dividing-line between the doctrinal trend  
of the Congregationalist and the Metho-  
dist. Where you live, if the two pastors  
of the above churches should write on  
foreordination, and you examined the  
manuscripts, you might have some diffi-  
culty in saying out of which parsonage  
the more Arminian statement came. You  
could have located the authorship of doc-  
trinal sermons once without difficulty.  
To the hard Calvinism of the reigning  
"orthodox" the Maine Methodist ob-  
jected. The objector became a heretic.  
He did not care. He flourished his  
Arminian banner with a proud enthu-  
siasm. Down in Maine they like to  
flourish opinions. It is a great place for  
the independent thinker.

Mother Allen took her place quietly in  
the line of those who believed in the  
Wesleys. She was a woman of very  
careful, conscientious life, and was great-  
ly respected. Her husband, William  
Allen, followed her into the Methodist  
Church, and helped it greatly in town by  
his clear-headedness and his integrity  
without spot. The husband and wife in  
various ways aided their church. They  
opened wide the doors of their home and  
made it a tarrying-place for the saints  
who came to worship. How many little  
"classes" crept on Saturday night under  
the hospitable roof for an evening's shel-  
ter, and went away comforted by hymn  
or prayer or counsel. My informant, a  
child in those days, speaks of a certain  
awe with which she regarded a class-  
meeting. What if she "got caught" in  
this kind of trap and were catechised?  
One evening, by chance, she found her-  
self there! How her heart throbbed!  
What if the leader should — lo! suddenly  
a sympathetic voice said to her, "You  
love Jesus, don't you, dear?" Prompt,  
though timid, was the utterance, "Yes, I  
do." "That's right!" said the cheery  
leader. After that she had no more fear.  
She was within the gate. Her ticket had  
been examined, and the road ahead was  
clear and the Pearly Gate softly shining.

Sometimes a "quarterly meeting"  
would be held in the meeting-house, and  
guests came to the Allen home. That  
was a great time, spiritually and socially.  
The fire-place was expected to do its  
warmest, its most fragrant, its best  
service. Mother Allen would send word  
to her grandchild (my historian) that a  
"quarterly meeting" would be held and  
she must "come down." A bee line was  
struck for grandmother's kitchen at once.  
It was worth visiting.

Not only every-day folk came to this  
King's house on the hill, but minis-  
ters revered and godly, and "Brother  
Palmer" and "Brother Webber" are  
among the remembered names. One day  
appeared an individual whose voice has  
stirred the air of "camps" nigh innu-



merable in New England's green forests. That was "Camp-meeting John Allen," welcomed as a brother in the flesh and a St. Michael in the spirit. He was so gentle in his treatment of bruised souls, caring so tenderly for the lambs of the flock; but there was a combative element in him, and, like Michael of old, he dearly loved a tussle with Diabolus. This particular day he had driven across the country to his brother's, arriving at noon. He found his brother very lame, unable to walk, and, seated in a chair, he was directing the removal of an old fence. After dinner "Camp-meeting John" proposed to his brother that he—John—pull up one of the posts. He tugged and tugged all in vain. Keeping his good nature, he looked round on the giggling spectators, and inquired of his kin, "Br-rother Allen, of what does this r-remind us? That we should be r-rooted and gr-grounded in the faith." He rolled his r's like a Scotchman.

The previous statements in this sketch do not give all the service of that home to the world, for before that open fire-place sat two boys who watched with delight the ruddy flames, Charles and Stephen Allen. They grew up to become honored graduates of Bowdoin College and very devoted and successful ministers of the Methodist Episcopal Church in Maine. They were very much interested in the institution at Kent's Hill. Charles Allen will always be gratefully remembered for his honored work in the State University at Orono. Both the brothers were very pronounced advocates of the higher education of women.

There were two other brothers who sat awhile before that old-time fire-place—Albert and William. They were young men of shining talents. The cloud obscuring their promising sun was consumption. Each met his sickness in the spirit of an old-time martyr. It was Albert who wrote about the change from fire-place to stove—a bit that I have quoted. In the same letter he speaks about his uncle, and here falls to meditating: "Uncle John was here and preached in the Court House, the largest building in town, Sunday. The house was crowded in the afternoon. There seems to be more interest in things religious, both in our society and in the Congregationalist. After all our great and important concerns we find that preparation for another existence is, or ought to be, our chief employment. This is undoubtedly the object for which we were placed here." The gentle writer was sustained by an unfaltering hope in his Saviour. His, like that of his brother William, was an abiding trust, a faith that had within it the assurance of life evermore.

It would seem, the older we grow, that we must all feel how unreal a thing is death, how very real is life; that it goes on forever, that all it ever brought to us is held in treasure houses no harm can ever reach. The past becomes an uninterrupted, delightful present. The old-time friends are not dead, but with us still, and tell us how much they love us. It is a mistake to think the old home has been sold, the old garden with its flowers buried under a modern street that would insanely cross and smother it, the old fire-place pulled down and the andirons sold to a

man who cannot tell English from Choctaw. The old house still rises on the hill and still welcomes us when weary. The old garden breathes for us its same fragrance. The old fire-place is all aglow with the light of a heart-love and home-love that can never die.

Watertown, Mass.

## QUEEN CITY LETTER

"CINCI' NATUS."

**A**N unusual fall, with gorgeous foliage and perfect Indian Summer days, has furnished the background for an unusual calendar of events. The city has celebrated its second annual Fall Festival, flaunting flags and festoons in gay autumn colors that suggested the famous Spanish fiestas of California. The big floral parade was converted into a great memorial pageant that made a never-to-be-forgotten spectacle, the floats all bearing their emblems of mourning and passing in slow review to the music of funeral marches and patriotic airs played by the bands. The Municipal League kept a close surveillance over the Festival, and its amusement features were of higher grade than last year.

Cincinnati has just had the signal honor of entertaining the Board of Bishops within her gates. Rows of medallion portraits of the Bishops decorated the first pages of the big dailies, and local Methodism entertained its chief pastors with a round of festivities that included dinners and trolley rides. It was rather a pity that the big reception at St. Paul's Church, with its two hours' program, left one with the impression that it was gotten up to exploit local talent and not to acquaint the public with the personnel of the episcopacy. Hon. D. D. Woodmansee, who spoke for the laity, was listened to, however, with quite as unflagging interest as if he had worn episcopal honors. He advocated a settled bishopric, with a *bona fide* episcopal residence in every big city with its latchstring out for all Methodists. "Increase the Bishops' salary," he said, "it need be, to maintain it"—to which he got one audible episcopal "amen."

A pleasant session of the Preachers' Meeting was held at old Wesley Chapel, addressed by Bishop Merrill, who left no doors closed behind him in the city when his editorial work in the office of the *Western* ceased. Everybody knows that Bishop Merrill can make dry-as-dust doctrine more attractive than any other man on the episcopal board, and his talk was a delightful medley of early reminiscences and doctrinal advice about the perseverance of the saints. He said, despite the fact that he had always been optimistic about the future of Methodism, it sometimes looked to him nowadays as if the church were letting go of some of the things he used to hold as most precious. He advised the younger men in his audience to ground themselves on Wesley's Sermons and Fletcher's Checks before reading all the modern books published by every concern but their own.

Bishop Foster and Bishop Moore, who have both been intimately known and loved during long residence here, were conspicuously absent from the board; as was also Bishop Vincent, who is always heartily welcomed to the Queen City.

At the recent Cincinnati Conference, over which Bishop Fitzgerald ably presided, some fierce inroads were made on the pastorate. The church seems in danger of suffering from the very paternal attitude it has assumed toward some of its institutions. Rev. D. L. Aultman, whose success in evan-

gelistic work has been marked, was elected field agent of the Book Concern. Rev. W. A. Robinson, who was doing aggressive work at Trinity Church, was appointed financial secretary of the Gamble Deaconess Home and Christ Hospital to succeed Dr. Kugler. Rev. H. C. Weakley, who resigned from the deaconess work to assume charge of the new Methodist Home for the Aged at Yellow Springs, was a strong recruit from the pastorate; and Rev. J. W. Magruder, it has not been forgotten, after evincing remarkable genius for city work, was sent out to beg money for the Ohio Wesleyan University. There was an old Indian tradition that whenever a brave scalped a white man all the prowess and strength of his victim passed into the sinews of his own right arm; but no strength imparted even to church institutions can quite justify the wholesale massacre of pastors. In view of the fact that men are still called to preach, could not laymen, equipped with business insight and ability, be enlisted to look after the growing and burdensome finances of the church?

Dr. Aultman, by virtue of his new office, arraigned the preachers at one of their Monday morning sessions for their great indifference to the business interests of the Concern, of which they are the recognized agents. He argued that because books published here are not brought conspicuously enough before the public, Methodist authors are taking their books to New York where they will be better advertised. Several of the preachers indorsed his speech by saying substantially that what Methodism needs is more Methodism, and a committee was appointed to co-operate in promoting the publishing interests of the house. But despite the fact that the Concern has been making big strides lately in the mechanical art of book-making, it can hardly be heresy to say that the quality of the books it prints is not up to the standard of the great publishing houses. As long as personal considerations figure in the acceptance of a manuscript, there must be some questionable advertising; and unless a publishing house prints what the public wants to read, it is hardly quite fair to berate the preachers who fail to sell its wares.

The preachers who have the moral welfare of the city on their consciences have been looking about for some definite evils to eradicate the coming winter. Dr. William McKibben suggested at the last meeting of the Evangelical Alliance that the ministers might most effectively aid the professional detectives in their work if they could prevail upon them to give the Alliance some definite information concerning crime in local fields. Rev. Melville Ritchie addressed the preachers on the theme of the nine thousand slot machines in Cincinnati that earn three million dollars a year, and a crusade is likely to be waged against their wholesale scheme of robbery. Dr. Jesse Bowman Young has become versed in all the combinations of the machine, and Dr. Gilbert has instructed his readers editorially about revolving discs, the possibilities of shuffled packs, and the danger of confounding the gambling penny slot machine with the automatic affair that dispenses various styles of merchandise, from a stick of chewing gum to a ham sandwich. Rev. C. W. Blodgett, D. D., has been preaching a series of luminous sermons on the city by gaslight and sunlight, dealing with yellow journalism, public amusements, tramps and criminals, the philosophy of treating, and various civic problems. He attributes the city's loss in social and political prestige to the clannishness of the foreign population, the Sunday theatre, and non-attendance at church. Dr. Blodgett has been a law unto himself at St. Paul, and has broken away from all traditional methods and prejudices. He would have voted, without doubt, with the Negroes and Germans on the woman question, but he has the saving grace of being able to make things go.

## THE FAMILY

## HOME-GOING

EMMA A. LENTE.

Let us go home! We know the fields  
Are stripped of all their glory now,  
The leafless trees are chilled with frost,  
And clouds hang on the mountain's brow;  
But we are homesick through and through  
For the dear place our childhood knew.

The crowded stores, the busy streets,  
Where daily we are wont to go,  
Have swift grown irksome to our feet —  
We long for other pathways so;  
We fain would tread the old door-stone,  
And floors that kindred feet have known.

And hillside pastures sere and brown,  
And woodlands with their leaf-strewn  
aisles,

Will lure us as they used to do,  
And charm us with their soothing wiles;  
We'll stroll along the winding lane,  
And down the orchard paths again.

We will go home! Thanksgiving calls  
With claim that will not be denied;  
And glad we drop our cares, to go  
Where homesick hearts are satisfied.  
We will be young and gay once more,  
When we have reached the homestead door.

And, oh! to gather round the board,  
Where such dear faces smile and smile,  
To bless the ones who traveled far  
To tarry with their own awhile;  
And father'll bend his whitened head,  
To thank our Lord for daily bread.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful

## Thanksgiving

Praise Him ever,  
Bounteous Giver!  
Praise Him, Father, Friend and Lord!  
Each glad soul its free course winging,  
Each glad voice its free song singing,  
Praise the great and mighty Lord!

— John Stuart Blackie.

The most threatening cloud upon our sky  
is formed by the people's forgetfulness of  
God in the midst of the boundless profu-  
sion of His mercies. With blurred vision  
they perceive only their own grasping  
hands stretched forth to appropriate the  
riches of His bounty, and ascribe it all to  
their own skill and wisdom, and arrogate  
to themselves the praise and the glory. —  
*Christian Intelligencer.*

I read, some time ago, a biography of  
Arthur Schopenhauer, the celebrated Ger-  
man pessimist. I was not surprised to  
find that his father left him an independent  
fortune, and he had no painful bodily dis-  
eases. He could afford to spend his time  
in trying to persuade everybody to be  
miserable, in building pessimistic theories;  
but most of us have so many real toils and  
troubles that we are instinctively driven to  
search for the bright side of life, to seek all  
possible consolation and cheer. Agassiz  
had "no time to make money;" and few  
of us will ever have time to be pessimists.  
No, we cannot begin to say, with Pope,  
"Whatever is, is right;" nor yet to reverse  
it, "Whatever is, is wrong." But whether  
poetical or not, it will be a very true and  
valuable saying if we read, "Whatever is,  
you must make the best of it." And just  
in proportion as we strive to make the best  
of everything, we shall find it practicable  
to carry out the Apostle's injunction, "In

everything give thanks." — *John A. Broad-  
us, D. D.*

We do not praise God enough, either in  
the sanctuary or in our own homes. The  
Apostle's injunction is, "In everything give  
thanks!" That is the true pitch for a rous-  
ing, warming, soul-lifting sermon to all  
sorts and conditions of people. Some have  
had a year of trials and bereavements;  
they need to be cheered up. Others are  
perplexed by mysterious providences;  
they need to be reminded that behind the  
clouds still reigns and shines the infinite  
Love. If the year has brought to some full  
barns and large bank deposits, it is a good  
time to exhort to large consecrations of  
"tithes for God's storehouse." Why should  
not every pulpit ring a loud peal of grati-  
tude on one day in every year, and every  
sanctuary resound with a strong and full  
chorus of happy voices? — *Theodore L.  
Cuyler, D. D.*

As year after year we meet in our house-  
hold reunions it is inevitable that now and  
then we shall face a shadowed anniversary.  
Sometimes for a long and bright period  
there are no breaks in the home circle and  
few changes among the immediate kindred  
and friends. But this cannot always last,  
and it is a common experience that when  
one loss occurs after a prolonged and serene  
interval, it is followed by others, it may be  
in quick succession. Never in this world  
can any one of us hope an entirely sunny  
course; "into each life some rain must  
fall." If those who are in deepest grief  
will remember the claims of the living,  
they will try not to eclipse the gaiety of  
those who are young and light-hearted  
when the lonely anniversaries come. Try  
a little change of scene, and cheat the heart  
of its gloom. Above all, let us take to  
heart the lesson that nothing here is per-  
manent; that we are all fast going toward  
the home where the majority must ever be  
gathered, the beautiful home above. If we  
can but keep in mind the everlasting love  
and the presence in heaven of our Lord, we  
shall be comforted even in a desolate  
Thanksgiving. — *Margaret E. Sangster.*

As the November days linger, we try to  
count up our blessings. Can we do this  
when they have been as thick as the fallen  
leaves rustling beneath our feet? And  
there have been other things to be grateful  
for besides our "daily bread." Sweet  
flowers have bloomed along the pathway  
of the year. Music has now and then  
broken in waves of melody over our way,  
and at times we have been cheered by glad  
snatches of song. Truly "the year has  
been crowned with goodness." We look  
over the brown, scarred hand of Nature  
that has yielded up so cheerfully its true  
wealth. Everywhere it has been mutilated  
by the reaper. Now its bosom is dis-  
mantled and ready to wear its winding-  
sheet of winter's snow. It has faithfully  
performed its year's work and goes to its  
cheerless rest with wild storms raging  
above its true heart.

Should we not receive a lesson, also,  
while bowing to the Giver of all good with  
tears of gratitude upon our faces? Do we  
give cheerfully? Do we do our work at  
just the right time, that a blessed harvest  
may follow? Are we sometimes a little  
late in breaking up the ground and in scat-  
tering the seed? Do we not sometimes  
sow sparingly? Do we let the sunshine  
and dew do their precious work in our  
souls? If we fail in our part, the life-year  
will not be a "crowned one," and when we  
go to our rest we shall not have been as  
true as mother earth. The Thanksgiving  
song will mean but little to the unfaithful  
worker. Oh, may it be our happy lot to at

last have a "crowned life year!" — *Mrs.  
M. A. Holt, in Christian Work.*

Lord, what shall our Thanksgiving be,  
This gray November of the year?  
Whate'er our offering to Thee,  
Be it sincere!

No empty frankincense of praise,  
No sounding words tricked out by art,  
But just some homely, simple phrase  
Straight from the heart!

No music of triumphant tone  
In swelling octaves swept along;  
But lifted to Thine unseen throne  
Some low, sweet song!

Through Thee all blessings bounteous,  
All beauty, and all bliss we share;  
And Thou hast granted unto us  
The boon of prayer.

— CLINTON SCOLLARD, in S. S. Times.

## HOW MEGGY GOT HER WISH

ANNIE HAMILTON DONNELL.

IN Ward F it was very quiet. Even  
the small figure in the third bed from  
the door — on your right, going; left,  
coming — was still. That was Jessie, and  
the stillness was a sign that she was  
asleep. So the Gentle Nurse reasoned,  
looking down the double row of little  
white beds from the desk beside the door  
where she was making out her reports.

"The little Wiggle-About has gone to  
sleep, and I'm glad of it," smiled the  
Gentle Nurse. "It gives the others a  
chance to doze. If she wasn't getting  
well, I believe I should have to tie her  
little red tongue to the cot-post to keep it  
from wig-wagging!"

But Jessie was getting well, in a lag-  
ging, weary little way. One of these days  
she would be going away with the troop  
of rosy children who came to see her  
every week. Thinking of that made the  
Gentle Nurse sigh, for she was very fond  
of her little Wiggle-About. She wanted  
her to get well; but how she was going to  
miss her!

Meggy stirred softly and moaned her  
little stifled moan under her breath.  
Meggy was not getting well. Her cot was  
next to Jessie's, and she lay in it all day  
and all night long, a little curled-up heap  
of patient suffering. The Gentle Nurse's  
eyes when they looked at Meggy were full  
of a great, sad pity.

As if Jessie was asleep! She got up  
suddenly on her elbow and looked across  
at Meggy. What had kept her still so  
long had been the wonderful thoughts in  
her little head. She had been very busy  
indeed thinking them. My, *Thanksgiv-  
ing!* To think she had forgotten it was  
getting time for that. My! to think  
Christoph' had had to remind her!

"Meggy — say, Meggy!"

Jessie whispered the words softly for  
fear Meggy might be asleep; only of  
course she knew she wasn't. She never  
was.

"You asleep, Meggy?"

"No — oh, no, I'm awake as I can be."

"Oh, I'm glad — no, I mean I'm sorry  
— for then I can talk. Oh, dear, that isn't  
right! What I mean is, I'm glad you're  
not asleep and sorry I can't —" Jessie  
broke off, laughing. "Well, never mind.  
I guess you can sort out my sorries and  
glads! And I can't wait another single-  
minute to tell it. Look here, I don't  
s'pose you'd remembered that day after



tomorrow's Thanksgiving, had you? There!"

Jessie's voice was triumphant. Of course Meggy hadn't remembered, and there hadn't been any Christopher to remind her. Dear me! no, nobody ever "visited" Meggy's little white cot, on visiting days. No troop of rosy children ever came tipsy-toeing in to see her. Jessie had been in Ward F, the children's ward, of the great grim stone hospital nine long weeks, and no one had ever "visited" Meggy in that time. And, my! how many had "visited" Jessie! If you counted the baby — and why not? — and if you counted 'em over again every single week, that made nine times six! Nine time six — ni-ne ti-mes si-x — how much was it nine times six was? Christoph' would know — he was in fractions — or the Gentle Nurse. Jessie decided to ask her. The Gentle Nurse knew everything. But never mind nine times six now — never, never, never! Thanksgiving was what mattered now.

"Yes, sir, day after tomorrow's it!" cried Jessie, triumphantly. "I guess you'd forgotten, Meggy, that's what I guess! Well, so had I, too. You *think* of it! Christoph' had to remind me. And he says we're going to have a turkey — I mean they are, 'thout me." The little voice lowered wistfully, and for a very short minute stopped. When had they had a turkey before "'thout" Jessie? When hadn't she sat between Christoph' and Roberta Belle and hoped for the wish-bone on her plate?

"I'm so sorry," murmured Meggy, understanding it all, though she had never sat "between" anybody and eaten Thanksgiving turkey. But there was that once when she had *almost*. For wasn't standing outside with nothing but a pane o' glass in between — wasn't that almost? How plainly she could see it all now — the beautiful shiny table and the brown shiny turkey at one end, and the rows of shining little faces on both sides, with the beautiful old faces at both ends! Meggy never forgot the old faces, or how they shone, too. Those were the grand-folks — there were always grand-folks at real, regular-built Thanksgiving dinners, of course!

Oh, yes, there was that once when Meggy had *almost*! That stood out, clear and beautiful, in her memory.

"Yes, sir, it's going to weigh eight pounds and a half with the stuff'ning in — it weighs eight now! Mother's going to stuff it tomorrow. Christoph' says she's going to let him sew some o' the stitches. Last Thanksgiving she let me. Last Thanksgiving I was well." The wistfulness again, and again Meggy turned her wan little face on the pillow and said, "I'm sorry." She had never sewed any stitches in a Thanksgiving turkey, but she understood.

"Oh, dear me! — Meggy, say, do you s'pose the Gentle Nurse would let me eat a little teenty speck o' that white meat — just a *teenty*? Do you s'pose it? 'Cause Christoph's going to save some of his, and so's Roberta Belle, and so's Peggy. I'm going to ask her."

The Gentle Nurse at the desk beside the door caught Jessie's eye and hurried down the big, clean room to her.

"What is it, dear? — do you feel

worse?" she asked, gently. The Gentle Nurse was always gentle.

"No'm; but I shall, dreadf'ly, if you say I can't eat it — just a *teenty*."

"Eat what, Jessie?"

"Just a *teenty* o' that white meat, day after tomorrow. I've always eaten it, you know, forever'n'ever, since I was born. Just a *teenty*?"

"Bless my soul! What is the child talking about? Is she out of her — oh, Thanksgiving! Do you mean a piece of the turkey, dear?"

"Oh, yes'm, I do!"

"Why, you poor child, we can't let a little typhoid girl eat Thanksgiving turkey — I'm so sorry! But it would never do, dear."

Jessie fell back on the pillow with a little hopeless thud. Then there was no use watering your mouth and expecting — oh, dear, dear, dear! And last Thanksgiving, hadn't she eaten two platesful — hadn't she? And hadn't papa said, "Here, Jess, here's a teenty more" — hadn't he?

"But I'll tell you what," cried the Gentle Nurse, cheerily. "You can have the wish-bone!"

Up came the head with the brown braid again. Jessie's face was almost indignant.

"Of course I shall have that!" she said. "Did you s'pose I wouldn't when I was sick a-bed in a hospittle and couldn't sit to the table between the rest of 'em? 'Cause then I guess you wasn't ever introduced to Christoph' and Roberta Belle and Peggy and Tom Thumb and — and the baby. They'd *insist* for me to have it. Christoph' said they voted, and it was — it was — something that commences '*you*.'"

"'You'-nanimous'" smiled the Gentle Nurse.

"Yes'm, when they voted, it was that. Christoph' said he was going to bring it, right after dinner. And I'm going to sleep with it under my pillow and not wish till the next morning. Then I shall."

"Dearie me, yes! And what do you suppose she will wish, Meggy?" laughed the Gentle Nurse, her cool fingers soothing the thin little face in the next cot. "I hope she'll get her wish, don't you?"

Jessie laughed softly.

"Oh, I shall!" she cried, nodding the brown braid decisively. "I always do — I never *don't*. Every single time I've ever wished I've got it, honest! Once I most know Christoph' didn't pull very hard a-purpose, 'cause he's a boy and I'm a girl, and he thought that thing — *nobleness*, you know — *obliged* him to pull easy. So I got the longest piece, and I *always* have. I'm going to wish a magnificent thing this time."

The restless little tongue wagged on without any rests, till the Gentle Nurse reached in between the pale lips and pinched it gently between her thumb and finger.

"Time's up! Lie down and rest now," she smiled. "It's Meggy's tongue's turn."

And for a marvel Meggy's tongue was ready to begin. It only waited until the Gentle Nurse had gone back to the desk.

"Jessie, say" —

"I can't," gurgled Jessie between tight lips. "My tongue's gone to bed!"

"Then I'll say. I was just a-wondering if there were grand-folks to your Thanksgiving dinners same as there was to mine."

The little red tongue got up in a hurry. "Why, Meggy Miller, I thought you never had one forever'n'ever in all your life!"

"Well, I didn't quite, but I *almost*. And there were grand-folks to that one — two of them, with beautiful white hair like snow. And I wish you could've seen them smile at the children! Oh, I wouldn't want a Thanksgiving without some grand-folks!"

"Poh! I guess you would if you'd ever seen the other kind. I guess you don't *have* to have 'em. Besides, my mother's hair is real white-y, so there! It's like snow when it *sprinkles*. And if you saw the way she smiles at me, I guess you'd be satisfied. If you was cold as anything, my mother's smile could thaw you right out."

Meggy did not answer. The pain had come on again, and she wrestled with it silently. Meggy could never remember a mother who smiled at her, or a home. But deep in her patient little heart, when the pain stopped for a little, and there was a chance, she cherished the hope of some time, somehow, some way, having a home. She called it "going home." She liked to lie there very quiet and resting till the pain came back, and make beautiful, wistful plans of what she would do when she "went home." She liked to keep her eyes shut because then, she said, she could see things so much plainer — the mother and father, and the soft couches and pillows and carpets and pictures that were in homes. Sometimes she could even see the inside of a little girl's room, with white muslin curtains hanging up and blue ribbons tying them back and a wonderful looking-glass over the bureau. And the face Meggy always saw in the glass was her own — *Meggy's*! And it was always round and rosy, like the troop of little faces that "visited" Jessie, on visiting days. Oh! it was beautiful, when you were resting till the pain came back, to lie there and suppose things that would happen if you went home!

Thanksgiving Day in Ward F was very much like other days, only there were more visitors round the little white cots in the afternoon. Somebody came to everybody's cot but Meggy's, and that was not left deserted, for the Gentle Nurse went and sat down by it with her hat on.

"I've come a-calling," she said, brightly. "I was afraid you wouldn't know it unless I took off my cap and put my hat on. You must make believe I am somebody you love."

"You *are*," Meggy said, softly. "I don't have to make believe, unless — unless — unless I make b'lieve you're the — mother; the one I'm hoping to have, you know, when I go home. I'd like to have her just like you, only with sprinkles in her hair."

"Sprinkles?"

"Yes, as if it had been snowing on it, easy and soft. Jessie's mother has got sprinkles in hers."

The Gentle Nurse smiled, but her eyes were full of tears. She stooped to kiss

Meggy, to hide them, but she did not know she left a tiny, warm, wet spot on the thin little cheek. Meggy knew. She put up her fingers and touched it softly. It felt good to have somebody cry for her. Oh, yes, it was just like the Gentle Nurse she wanted the mother to be when she went home.

"Sprinkles and all," laughed Meggy in her heart; for hadn't the Gentle Nurse left a beautiful "sprinkle" on her cheek?

Christopher brought the wish-bone, and Jessie slept with it under her pillow. Then, next morning, she held it in her hands and looked at it with puzzled eyes.

"I don't see how I'm going to wish with it," she said to Meggy. "You and I, I mean, 'cause I decided in the night to invite you to pull the other end. But you can't sit up, and I can't get up, and of course we can't reach—oh, dear me!"

When the Gentle Nurse came by she pleaded to be allowed to get up just for a "teeny, teen-ty minute."

"I've really got to, you know," she said. "Somebody's got to, and I'm abler than Meggy is. I'll get back into bed the minute we've wished. Oh, I truly will!"

But the Gentle Nurse laid the excited little figure gently back among the pillows. "I can't let you, dear. Think how the doctor would scold me! You don't want me scolded, do you? Lie still like a patient little girl, and I'll try to think of a way—why, I've thought of one now! Wait till I come back."

She hurried away to the desk beside the door. There was a ball of bright pink twine in her hand when she came back.

"Now, watch," she cried, gaily, as she bent over the little table beside Jessie's cot with the wish-bone and the pink string before her. It was very quiet in all the beds near by. A number of little heads were lifted from as many pillows, and small, pale faces watched intently.

"We'll do it like this," the Gentle Nurse said, tying a long pink string to each end of the wish-bone. "You shall each pull a string, and I'll stand in the middle and hold it up, so, by its little handle on top—see?"

Jessie saw, and laughed with delight. She was not a bit afraid of losing her wish, for she was getting strong and Meggy—oh, no, Meggy could not pull much! Meggy was getting very, very weak indeed.

"But I'm glad I invited her to pull—it will please her," Jessie thought. "And I shall get my wish, too!" But at the very last moment, when everything was ready, Jessie did not pull at all. She just held the pink string in her fingers and made believe. She had looked across at the frail little hand at Meggy's end, and a sudden wave of pity had swept over her. Poor Meggy—oh, poor Meggy! Never mind the magnificent thing she had meant to wish for—what if she *did* want it very, ve-ry much? Across there was weak, lonely Meggy with the other end of the pink string in her poor little fingers.

"I want her to get it," Jessie thought, holding her end very lightly indeed. And Meggy "got it." The biggest piece of the wish-bone dangled limply on her line.

"Goody!" Jessie cried. "Now you

know you mustn't tell anybody till your wish comes true. That's the way."

But Meggy drew the Gentle Nurse down beside her and whispered it to her.

The next night, in one of the brief rests while she waited for the pain to come back, Meggy slipped quietly away into the great Rest. The Gentle Nurse found the frail little figure lying straight and still and peaceful, and she knew that the pain would never come back.

"She has got her wish, dear," she said, softly, with her arm around sobbing Jessie. "She wished she might 'go home.'"

*Kent's Hill, Me.*

### Her Thanksgiving-Day Sermon

Now, Dan'el, this is Thanksgivin'—a day when the good Lord meant We should all sit down and think over the blessin's He has sent, An' give Him the credit that's due Him for the good things He bestows; But you've got into the habit, as ev'ry one 'round you knows, Of finding fault with most things, while you overlook the good, An' you don't thank the Giver for them, as ev'ry Christian should.

Now, Dan'el, I'm goin' to be honest, and tell you plain an' square What I think about your grumblin'—you don't use the good Lord fair; You fret 'cause the corn was a failure; you worried about the grass; But never a word, my husban', about the dear little lass That the Lord in His merciful kindness gin back when we thought she must die. What's all the corn in the country, and ev'rything else, say I, To the child that the Lord has spared us? So, if you are bound to complain, Act honest an' credit Him for our blessin's as well as our pain.

You know just as well as I do that the sun don't always shine; But all of our worry an' frettin' won't clear your sky or mine. It's a good deal better, my husban', to take things as they be, When we can't make 'em any different, as sensible folks agree. If a thing can't be helped, don't worry, but make the best of it, dear, An' think about all life's good things till the cloudy sky gets clear. It's foolish an' wicked—yes, wicked! I say it out plain an' square— To look at the dark side always. 'Tain't using the good Lord fair.

What if the corn was a failure? We'd a good big crop of wheat, An' with that an' the meat an' potatoes, we're sure of enough to eat. You don't expect ev'rything, do you? Things might ha' been worse, my dear; Think how we'd feel, my husban', if our little girl weren't here! Be honest, and give the Lord, dear, the credit He ought to get. Jest reckon up all our blessin's, and you'll find we're deep in His debt; You'll see you ain't actin' right, Dan'el, to dwell on the dark side; so Give Him the credit that's due Him, an' you'll have a Thanksgivin', I know.

*—Eben E. Rexford.*

### THE THANKSGIVING SLATE

THE Kendall house was small and old and very plain; Miss Kendall lived in it with her niece. The little old house was their sole possession; when the winter winds shook it and rocked it, they often feared they would be blown away with it.

One November evening the two sat in the lean-to kitchen. They always sat there in cold weather. One fire was all they could afford.

Miss Kendall sewed industriously while her niece tore garments to pieces, cutting the pieces into narrow strips.

The girl questioned, "Is Thanksgiving next week, Aunt Luella?"

"Yes, the paper says so. If Elder Merrill forgets to read the governor's message, same as he did last year, I'm thankful we can read it for ourselves out of the paper. Not that we have anything to be thankful for, that I know of."

"Why, Aunt Luella, you just said that you were thankful for the newspaper!"

"Well, I am. It does seem like living to have the county paper once more. I don't know that we ought to have afforded it; two dollars and a half is a good deal for us to pay out for a paper; but, after we have read it, we can use it for wrapping-paper, and I'm thankful to have it for patterns. Alma, what are you getting that slate down for? You had better finish cutting up the carpet-rags, and do your examples tomorrow."

"I'm going to, auntie, but I thought I'd write down what you said you found to be thankful for."

"What I found to be thankful for!" repeated Miss Kendall, looking with surprise at her niece.

Alma held up the slate. Miss Kendall adjusted her glasses and read:

COUNTY PAPER TO READ.

COUNTY PAPER TO WRAP THINGS IN.

COUNTY PAPER TO CUT UP FOR PATTERNS.

"Well, I *am* thankful for the paper, but that isn't much."

"I should think not," she said to herself, as she put wood in the stove. The sound of the November wind reminded her of the winter before, and the discomforts of the smoky kitchen. "Alma, if you have your pencil handy, you might put down about fixing the chimney, when we think how we used to sit here and suffer from the smoke. Surely the draft we have now is something to be thankful for. I don't know, Alma, but we have a good many blessings, after all."

Miss Kendall threaded her needle, holding it to the light to see the eye. She was finishing off work to send back to the city the next day. Before the finishing off was completed, she remembered to be thankful she could get the work to do, and that her eyes held out so well; that she had so good a sewing-machine, and that it was finally paid for.

The last Alma put down in large characters. She, too, felt cause for thankfulness. If Aunt Luella should lose her work or be sick, the machine she had worked so hard to secure would not now be taken back because there was an instalment unpaid.

The kitchen clock struck ten, a late hour for these two. Their work was done, but they lingered. Now that they had begun to count up their mercies, they were loth to leave so pleasant an occupation.

One side of the slate Alma used for her aunt. On the other side was recorded how fortunate the writer was to secure the job of cutting carpet-rags, and how the pay would buy her shoes and overshoes. She was thankful for the dress a neighbor had given her; for the chance she had to go to school. Perhaps Miss Kendall suggested the latter, but Alma said: "You know, auntie, we have our own home." This blessing was claimed for both sides of the slate.

Said Miss Kendall, as she went upstairs: "If we find so much, what a sight some folks have to be thankful for! There's the squire's folks; I don't wonder they show their thankfulness by having a big turkey. Maybe, Alma, it wouldn't be wrong for us to afford a sparerib."

Alma had been so busy thinking of more blessings to add to her list that she nearly forgot her Bible reading. This night she read, "We are the children of God," and further on of the love of God; and this girl, who knew not the love of father and mother, by the realization of her loss understood



something of what it is to belong to a Heavenly Father. Her heart, now she was remembering her blessings, was filled with thankfulness for the love that gave Christ to her; and the things only a few minutes before so important were as nothing when she remembered this greater blessing.

The wind shook the little house, but it did not frighten her as often before, for she felt the protecting care of her Heavenly Father around her. She thought: "The first thing in the morning I'll write, 'I'm thankful for Jesus,' right at the top of the slate."

Then she repeated:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake"—

She paused. She thought, "What if I should die before I wake? That old slate wouldn't have on it a word about Jesus. God would know I am thankful for His love, but I shouldn't like to leave the slate just as it is."

Soon she was quietly groping her way down to the kitchen. She commenced to write in her list of what she had to be thankful for, "The love of Jesus;" but she was not satisfied. Impulsively she wiped off the whole list.

"I am sure God knows I am thankful for every one of them."

"Thankful for Jesus, thankful for God's love," was all that was left on the slate.

Miss Kendall did not know of this visit of Alma's to the kitchen or of the altered list, but she was not far wrong when, in her reply to a neighbor the next day, she said, "Yes, Thanksgiving's Thursday. We thought, same's you do, that we hadn't much to be thankful for; but, if you will believe it, when Alma got down the slate last night and we counted up our mercies, the slate wouldn't hold them!" — ELIZA E. CHASE, in *Christian Endeavor World*.

### THANKSGIVING

One day we might forget our cares,  
The selfish needs that fill our prayers,  
And turn our pleading into praise,  
Acknowledging God's gracious ways.  
We have had home and daily bread,  
And thank Thee for full tables spread.

It Death has claimed our very best,  
We thank Thee for a loved one's rest;  
And praise that Providence can bring  
Sweet water from each bitter spring.  
For things we have not understood  
We thank Thee, Giver of all good!

For leading nations through their strife  
Into a larger, better life  
We thank Thee, knowing war will cease  
Before the coming Prince of Peace;  
And for the care that broods above  
Each soul, we thank Thee, God of love!

—MYRA GOODWIN PLANTZ, in *Christian Advocate*.

### BOYS AND GIRLS

#### THE ADVENTURES OF BETSY

HELEN M. RICHARDSON.

"OH, dear!" sighed Betsy, "how I should enjoy this ride if I wasn't in a bag!" and then she cried softly. She looked extremely funny with her head sticking out of the bag, which was tied snugly under her little furry chin.

Flossy and her mother were going to Aunt Myra's to spend Thanksgiving, and there was nobody to take care of Betsy while they were away.

"We might take her with us if there were any way to carry her," said Mrs.

Fuller, when they were talking it over.

"Why can't we put her in a bag, the way grandma carried Chicky Gray home last summer?" asked Flossy.

Of course you have guessed that Betsy was a kitten. And although a cat and a hen are no way alike, Mrs. Fuller thought it a wise suggestion, as the kitten would be apt to suffer if left to take care of herself for a week. So a bag was made and slipped over Betsy's soft gray coat, in spite of much vigorous kicking.

When Betsy found herself thus imprisoned, she gave several angry spits; but they were useless, as she confided next day to Gwendolyn and Van Alstein, Aunt Myra's two Angora kittens.

"If you ever travel, that's the way you'll be likely to go; and it really is much better than a basket," she informed them.

Gwendolyn's beautiful yellow tail swayed gracefully to and fro, and Van Alstein's whiskers bristled, as both purred complacently: "We don't travel, my dear; we are Angoras."

"So am I!" snapped Betsy, with a toss of her head. Then she suddenly remembered that Flossy once said to her: "You're a beauty, Betsy, if you are only part Angora."

"I guess that part must be my tail," mused Betsy; and she began to sway it back and forth just as her pure-blooded Angora companions were doing.

Vain little Gwenny had been flattered until she had grown to believe there was nothing in the world so beautiful as her coat of glossy yellow fur, unless it was Van Alstein's pure white one. Both kept aloof from Betsy, who wandered forlornly about all day.

At length the two Angoras decided that they were not behaving politely toward their visitor, and over a saucer of warm milk they concluded to be more friendly.

"Are you going to make a long visit?" Van Alstein asked Betsy next morning, as she lay curled up behind the kitchen stove.

Betsy replied that she didn't know. She wanted to add, she hoped not; for she was feeling lonely and homesick.

"I hope you are going to spend Thanksgiving with us," purred Gwendolyn, settling down sociably beside Betsy; while Van Alstein, from the other side, blinked his approval of the statement.

Before noon Betsy knew that the pantry was full of pies, and cakes, and jellies, and had even taken a sly peep, led by the now friendly Angoras, at the big turkey quietly reposing in its iron coffin ready for the next day's roasting. No knowing what might have happened if Aunt Myra had not discovered the trio, and shut the pantry door.

The next day was Thanksgiving. Flossy was in the kitchen helping Aunt Myra. The kittens, much to their disappointment, had been banished to the shed, where occasional savory odors were wafted to them.

"How good it smells!" mewed Betsy, taking long, delighted sniffs. "Do you suppose we shall get any of it?"

"Not a doubt!" purred the confident Angoras.

But Betsy was not so sure; and when the door was accidentally left ajar, she slipped through. Nobody saw her in the

happy confusion, and she might have remained there unnoticed, had she not allowed her foolish curiosity to betray her.

Flossy was chopping the giblets in a wooden tray, and Aunt Myra had the oven door open basting the turkey. What a chance for Betsy! Several quick sniffs made her long for a taste. She raised her paw just as Aunt Myra was shoving the pan back into the oven. Poor little Betsy! She didn't know that the pan was hot—how should she?

"Scat! you naughty kitten!" exclaimed Aunt Myra. And she shut the oven door with a bang that frightened poor Betsy half out of her wits. One bound landed her in the tray with the giblets.

"Why, Betsy Seabury!" exclaimed Flossy, springing to her feet and upsetting the tray, giblets, and frightened, crying Betsy upon the floor.

Another quick "Scat!" from Aunt Myra sent Betsy limping into the shed.

The Angoras received her with dignified astonishment. Poor Betsy felt that she was in disgrace, and applied her cooling tongue to her wounded paw in silence.

Presently Gwendolyn trotted over to the corner where the unfortunate kitten was trying to hide herself, and touched her gently with her silky paw. Betsy mewed softly; whereupon Gwendolyn purred sympathetically, and Betsy grew confidential.

"Do you think I shall get any dinner?" she questioned, anxiously, after she had finished relating the misfortunes through which she had passed.

"You may get your dinner, but I fear you will not be trusted again." Van Alstein's voice was deep, and more closely resembled a growl than a purr.

Just then the door was thrown hurriedly open.

"You poor little thing!" cried Flossy, tenderly touching the smarting paw. "Here is a nice dinner for you; but you must eat it alone, because Aunt Myra says you are not to be trusted."

Gwendolyn and Van Alstein had trotted off in answer to a summons from the kitchen.

Betsy thanked her mistress with a low mew, and ate her dinner in solitude.

When the three kittens met again to talk it over, Betsy was quite humble. A cat that had been through such humiliating adventures could not afford to put on airs, she said; and a very demure and well-behaved kitten, with a bandaged paw, allowed the traveling bag to be tied under her chin, several days later, without a struggle.

"It must be because I'm only part Angora," Betsy mused, as she thought regretfully of her unfortunate misdeeds, curled up cozily in Flossy's lap, on her homeward trip.

Waltham, Mass.

#### The Dinner that Flew Away

"O weather-cock," the turkeys said,  
Upon an autumn morning,  
"Keep good look out, and turn about,  
And mind you give us warning."

"We haven't got a calendar  
To tell us of the date.  
So watch you for Thanksgiving signs  
Before it is too late."

"Why, surely," said the friendly bird,  
"I'll cock my weather eye  
And tell you when the pumpkins come,  
To make the pumpkin pie."

Thanksgiving morn the farmer cried:  
"They've gone—that horrid flock.  
There's not a bird to cook unless  
We cook the weathercock!"

—Churchman.

## THE SUNDAY SCHOOL

## Fourth Quarter Lesson IX

SUNDAY, DECEMBER 1, 1901.

EXODUS 3:1-12.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE CALL OF MOSES

## I Preliminary

1. GOLDEN TEXT: *Certainly I will be with thee.* — Exod. 3:12.

2. DATE: B. C. 1492. Brugsch and Osburn put the date about two hundred years later.

3. PLACES: The land of the Midianites; and particularly Mt. Horeb, in the Sinaitic peninsula.

4. CONNECTION: Moses kills the Egyptian taskmaster and flies from Egypt. He intercedes to protect the daughters of Reuel, the priest of Midian, who were driven from the well by some boorish shepherds when they came to water their flock. Moses is welcomed by Reuel and marries Zipporah, one of the daughters. A son is born to them and named Gershom ("stranger here"). The king of Egypt dies, and his successor (probably Menephtah) ascends the throne. The children of Israel cry unto God because of the bitterness of their bondage, and God hears them.

5. HOME READINGS: Monday — Exod. 3:1-10. Tuesday — Exod. 3:11-18. Wednesday — Exod. 4:1-9. Thursday — Exod. 4:10-17. Friday — Exod. 5:1-9. Saturday — Exod. 6:1-8. Sunday — Heb. 11:23-27.

## II Introductory

For eighty years the Hebrews in Egypt had groaned under a yoke of bondage which grew at length to be so crushing as to wring from them a cry to heaven for help; and for eighty years, in royal palace and in desert solitude, God had been training in secret a deliverer who would bring them forth with a strong hand. The hour had struck at last. "God remembered His covenant." After a silence of two hundred years He revealed Himself to the chosen liberator of His people. As Moses led his flock one day across the desert to the rugged, desolate region bristling with granite crags and seamed with gloomy gorges, amid which towered Horeb, known long after as "the mount of God," his eye caught the sudden gleam of fire in a bush of dwarf acacia. As he gazed he noticed that though thorns and leaves were wrapped in ruddy flame, neither thorn nor leaf of this combustible shrub was shriveled or consumed. Attracted more closely by this marvel, he turned aside to view this "great sight;" but his approaching steps were arrested by a voice out of the midst of the bush calling him by name, and bidding him not to draw nigh further, but to remove his sandals, for the ground on which he stood was "holy." Then the Speaker, after announcing Himself as "the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob," declared that He had seen the affliction of His people in Egypt and was touched by their sorrows, and had come down to deliver them and bring them to the land of promise. He then informed Moses that He had chosen him to be His messenger to Pharaoh and to lead His people forth. Moses pleaded, first, his unworthiness for this high mission, but his plea was met by the assurance that God would go with him, and by the promise that on this very

mountain the people now held in thralldom should worship God. Moses' second difficulty was that his enslaved countrymen were so degraded and corrupted by the surrounding idolatry, and so many years had elapsed since God had appeared to them, that they might not know who was meant by "the God of their fathers." He asked, therefore, the credentials of the Divine name. In reply to this God communicated to Moses the august title which ever since has been held in profoundest reverence — Jehovah; or, as it is here translated, "I AM THAT I AM." "This," He declared, "is My name forever, and this is My memorial unto all generations."

## III Expository

1. Moses kept (R. V., "was keeping") the flock. — For about forty years he had faithfully performed these humble pastoral duties, so widely contrasting with his former luxurious life at the court of Pharaoh. Like other great leaders he was fitting for his work in seclusion; he was also becoming familiar with the country through which his people would pass. Jethro — called, elsewhere, Reuel; also Hobab. Josephus conjectures that Reuel was his proper name, and that Jethro (meaning "excellent," or "pre-eminent") was his official title. Others think that Jethro was the son and successor of Reuel. Father-in-law — or "kinsman;" the original term is indefinite. Priest. — The word also means "prince," both offices being held by the head of the family in ancient times. Backside of the desert (R. V., "back of the wilderness") — to the west side, as, according to the Hebrew idea, the east is the region which is looked upon as before a man, the west behind him, etc. Alford and others take it that Moses led the flock across the wilderness intervening between Jethro's home and Mount Horeb. To the mountain of God — so called anticipatively. Horeb — a name sometimes given to a single apex, and sometimes to the Sinaitic range or district.

In the case of those who are destined to head mighty moral revolutions we find that a period of seclusion and abstraction has been the almost uniform preparation — Elijah by the brook Cherith, John the Baptist in the wilderness of Judea, Moses at Horeb. Luther's Horeb was the period he spent in the Augustinian convent; Knox's Horeb was his seventeen months in the French galley (Hamilton).

2. Angel of the Lord — commonly believed to be the Son of God anticipating His visible appearance in the flesh. Though the term "angel," or "messenger," is used in the Scriptures for a variety of impersonal agents, like wind, fire, earthquakes, pestilence, etc., which execute the Divine will, yet it is evident from the context (verse 6) that the "angel" in this transaction is none other than God himself. In a flame of fire — a supernatural, fiery splendor, suggesting, possibly, the Shechinah, the symbol of the Divine presence. Says Murphy: "The primary effect of the flame of fire is to consume; the secondary, to purify. When transferred to spiritual things, that which is fuel to the fire is moral evil, and that which remains after its work is done is the pure and holy (Num. 31:23). Fire, however, does not make pure, but merely leaves the pure untouched. The Lord has often appeared in fire." The bush — supposed to have been a species of thorn, or bramble, of the acacia family. The original word here (*seneh*) is supposed to have been the origin of the word Sinai. Not consumed. — This was the startling thing about it — a vehement flame, but powerless to burn what was especially combustible.

This bush, burning but unconsumed, is regarded as a significant emblem of the oppressed people of God in Egypt, which the fires of affliction could not destroy. The same emblem has been borrowed, in modern times, by the Scottish Church — a burning bush with the words beneath it, *Nec tamen consumebatur*.

The bush that lives unscathed by the lambent flame that winds round all its leaves and branches is an emblem of that which is pure and holy, and therefore of the true Church of God in the furnace of affliction. The lowliness of the shrub comports well with the seeming feebleness and insignificance of the people of God. The flame of fire corresponds with the fiery trial through which they have had to pass that the lusts of the flesh, which had grown up in Egypt, might be consumed, and faith and its kindred virtues be left behind in all their vigor and beauty (Murphy).

3, 4. I will now turn aside. — The unusual spectacle arrested the attention of Moses and invited closer scrutiny. He forgot his pastoral duties for the moment, to study this "great sight." The Lord saw . . . God called. — Two different, distinctive names of Deity are here used — in the first case Jehovah (the Self-existent), and in the second Elohim (the Almighty). Their precise significance in this connection has been variously, but not satisfactorily, explained. Moses, Moses — "the personal call with which the commission of Moses begins" (Murphy). Here am I — the answer of a docile, obedient heart.

We are ready to say that those favored men of old were happy in being permitted to enjoy such immediate intercourse with God, but happier are we who enjoy the full revelation of the precious Gospel. Whatever they heard, they heard not the things which have come to our ears. Whatever were the promises given to them, we are in possession of better. Whatever the covenant made with the fathers, a better one has been established with us, their spiritual descendants (Bush).

5. Draw not nigh. — Let not curiosity bring you nearer lest you venture heedlessly into the sacred Presence. Put off thy shoes — a custom almost universal in the East to indicate reverent or profound feelings. The Egyptians, the Greeks and the Romans were scrupulous in performing their sacred rites "with naked feet." The Mohammedans observe the same rule today in their places of worship. Holy ground — made so for the time by special manifestation.

## The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

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"The reverence due to holy places thus rests on God's own command" (Cook).

6. **The God of thy father** — not of Amram in particular, but of his fathers or ancestors generally (Acts 7: 32); a general expression, with specifications following, namely, "the God of Abraham," etc. **The God of Abraham** — the God of the covenant, whose promises were faithful. In Matt. 22: 32 our Lord quotes this passage to show that Moses believed in the resurrection and the future life. **Hid his face** — exhibiting that consciousness of sin and recoil from the perfect holiness of God which the purest of human kind have felt in seasons of special communion. **Was afraid to look upon God** — that is, upon the fiery revelation of His presence.

The nations of the earth had now almost universally forsaken the God of their first father, the knowledge of whom had been clearly handed down to them by Noah, and betaken themselves to other gods whom their fathers knew not, and who were no gods. Moses is here reminded of his holy ancestry, and apprised that He who now addresses him is the great Being who made heaven and earth, and created man after His own image (Murphy).

7, 8. **Surely seen** — Though they suspected it not, I have watched with unceasing vigilance. **Have heard their cry** — Afflicted beyond endurance, the broken-hearted Israelites had called upon God at last. **Taskmasters** — oppressors; a stronger word than that rendered "taskmasters" in chap. 1. **I am come down** — language of accommodation, to show God's personal and active interest in His people's cause. "Whenever," says Bush, "the Most High is said in the sacred volume to 'descend,' some signal event of His providence is uniformly represented as following." **A good land and large** — the equal of Goshen in fertility, and sufficiently large for even the rapidly-multiplying Israelites. **Flowing with milk and honey** — a proverbial and classical expression of a land exceptionally productive and beautiful. Similar expressions are found in Ovid, Euripides, etc. **Canaanites, etc.** — A general name, inclusive, probably, of all the rest. This locates the country as the land promised to Abraham and his seed.

9, 10. **The cry is come unto me** — It was so bitter and piercing that it showed the greatness of their need and the urgency for relief. "How well do I remember seeing John Brown's Bible, well marked and underscored under these words of 'bondage' and 'sighing' and 'groaning' and of God's 'hearing,' 'looking,' and having 'respect unto' " (W. G. Griffiths). **I will send thee** — a Divine commission, frequently referred to in subsequent Scripture (Psa. 105: 26; Hosea 12: 13; Micah 6: 4).

Whatever hopes he had entertained of being his people's deliverer in youth and middle life had long been abandoned; and, humanly speaking, nothing was more improbable than that the aged shepherd, grown "slow of speech and of a slow tongue" (chap. 4: 10) — his manners rusticized, his practical faculties rusted by disuse, his physical powers weakened — should come forth from a retirement of forty years' duration to be a leader and king of men. Nothing less than direct supernatural interposition could, one may well believe, have sufficed to overcome the natural *vis inertiae* of Moses' present character and position (Rawlinson).

11. **Who am I?** — Moses had learned humility in the desert. He had grown "meek." The new Pharaoh is a stranger to him; his kinsfolk had probably forgotten him, now that forty years had passed since he left them; the difficulties were many and great; and he felt personally unworthy and incompetent to undertake this mission of deliverance. "The Lord patiently hears all these scruples, gives a satisfactory explanation, and applies a com-

plete remedy to every difficulty, until there is nothing in the mind of Moses but an unreasonable shrinking from an arduous and honorable task" (Murphy).

12. **Certainly I will be with thee** — a promise of the personal attendance of God himself to guide and strengthen in every emergency. "This promise will hereafter be embodied in a name — Immanuel — 'God with us.' This has been the source of the church's life, strength and hope in all ages" (Bush). **This shall be a** (R. V., "the") **token that I have sent thee** — referring to the burning bush. "The flaming bramble shrub was the token that He would bring Israel to the flaming bramble mount" (Terry). **Ye shall serve God upon this mountain** — another promise. The tents of the emancipated Israelites should be pitched upon the sides of this remote mountain chain, and God would here reveal to them His eternal laws.

#### IV Illustrative

##### 1.

Far seen across the sandy wild,  
While, like a solitary child,  
He thoughtless roamed and free,  
One towering thorn was wrapped in flame;  
Bright without blaze it went and came;  
Who would not turn and see?

Along the mountain-ledges green  
The scattered sheep at will may glean  
The desert's spicy stores;  
The while, with undivided heart,  
The shepherd talks with God apart,  
And, as he talks, adores.

(Keble.)

2. When God has anything great to be done, He is sure to raise up a suitable agent to do it. Paul, the apostle, was just the man fitted to reason with the subtle and accomplished Athenians, schooled as he was in all the syllogisms of a masterly and cunning philosophy; and with the warlike and educated Romans, open as they were to the influence of demonstrative and indisputable facts. Peter was adapted to the Jews; Martin Luther was fitted for the Reformation in Germany; Knox, for the same in Scotland; and Ridley, Latimer and Cranmer for their great mission in England; and, at a subsequent period, Whitefield and Wesley for their work; and, at a still later period, Wilberforce among the higher ranks, and Simeon among the undergraduates of Cambridge, fulfilled their respective and precious missions. And these men were prepared and fitted by the great Head of the church to carry out the peculiar functions which they had to discharge (Cumming).

#### THE THANKSGIVING SPIRIT

**T**HE grace of gratitude should never be wanting in a life. Its absence in a character is as if one of the seven colors were wanting in a ray of light. Yet it must be confessed that gratitude is oftentimes lacking even in persons who have many other excellent qualities. There are some good people who seem never to experience the feeling of thankfulness, either toward God or men. They accept every favor shown to them, every kindness done by whomsoever, without a word or a sign of recognition. They appear to think that they have a claim on all others about them, and have a right to whatever they receive without any sense of obligation. Or it may be that they have an inner sense of gratitude, and in their heart really feel thankful to those who perform love's ministries for them, but fail to give expression to the feeling. They never say, "I thank you," to any one, however deeply they appreciate the favor. This may be a somewhat better mood of life — gratitude kept in the heart and unexpressed — than the entire absence of gratitude. But neither mood is a worthy

one. The heart in which love truly lives responds with grateful feeling to every kindly word or act, and then seeks to express the feeling in a fitting manner.

Many of us are altogether too chary of our thanks, too careless in recognizing what others do for us. It would seem, too, that this fault becomes more marked in proportion to the closeness of human relationships. Many of us, who are always careful to thank strangers for every favor they show to us, fall almost utterly in speaking grateful words to the loving ones of our home. We need to cultivate the grace of gratitude toward our human friends.

But there is a higher phase of the lesson — gratitude toward God. The beloved disciple tells us that "he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." The same is true of gratitude — he who is ungrateful to his brother whom he hath seen, is ungrateful to God whom he cannot see. But though no feeling of thanksgiving toward men is expressed, we should never fail to thank God for all His mercies, for every good gift from Him, whosoever hand brings it to us. A heart that is truly alive to God is sensitive to every revelation of Divine goodness and favor, and responds to every fresh kindness in new feelings of praise.

The duty of thanksgiving is taught in all the Scriptures. "In everything give thanks." Even our prayers and supplications in which we carry to God our burdens and our cares, are to be made "with thanksgiving." In the time of deepest sorrow it is the will of God that there should still and ever be a song of praise in our heart. It may be that we can see no reason for thanksgiving, but by faith we know that even the darkest clouds bear to us their treasures of rain, and that what to the sense seem losses really are spiritual gains, so we should always praise God, though it be amid tears.

The truth is, however, that we are so used to receiving mercies and favors from God, they come to us in such unbroken flow, that we are in danger of taking them as a matter of course, as if nature brought them to us. If there were an interruption now and then, if some day, for example, the common mercies were withheld, we should learn better to appreciate what God is doing for us, and should be more grateful to Him. It is a true adage —

"Blessings brighten as they take their flight."

Ofttimes it is only in the losing of them that we learn the real value to us of the good things we receive and enjoy. This is true of our friends, especially those who are close to us. There is a story of a mother who had scant patience with her daughter's literary efforts. The daughter died, and then what the mother used to call "verses" she now spoke of with loving pride as "poems." That is what death does for our dear ones — it changes their verses into poems. The Scriptures speak of angels who come unawares. We do not know they are angels until they are gone.

"In this dim world of clouding cares  
We rarely know, till 'wildered eyes  
See white wings lessening up the skies,  
The angels with us unawares."

— Wellspring.

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## OUR BOOK TABLE

**Essays Theological and Literary.** By Charles Carroll Everett, D. D. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.75.

In the twelve papers brought together in this handsome crown octavo volume the maturest thought of the late Dean of the Harvard Divinity School on a wide variety of topics is condensed. Some of them have appeared before, in the columns of the *New World* and the *Andover Review*; they are worthy of this more permanent setting. To the reader's eye the list of subjects printed in the table of contents suggests no connection, but the editor of the book discovers a unity of purpose and treatment in the successive essays that will also appear when the attention is called to it, and which contributes greatly to their value. Thus, in the first paper, on "Reason in Religion," the rational basis of religion in general is considered. Its special development under the Christian system is treated in two themes — "The Historic and Ideal Christ," and "The Distinctive Mark of Christianity." In the fourth and fifth papers the views of Kant and Nietzsche and their "influence in theology" are thoughtfully discussed. "Naturalism and its Results" and the respective parts played by "Instinct and Reason" in human thinking are valuable contributions to this group of allied topics, while the chapter on "The Devil" traces the history of the personification of evil among different peoples, and fittingly closes the series. Succeeding essays on Emerson's poems, Goethe's Faust, Browning's philosophy, and "Tennyson and Browning as Spiritual Forces," not only illustrate many of the ideas set forth in the earlier papers, but constitute some of the most valuable studies yet made of the works of these profound thinkers. From a literary standpoint this volume is stimulating and suggestive to a high degree; it is the rich fruitage of a rare thinker; its English is well-nigh perfect. With many of its theological views we express a frank dissent, and can only regret that a mind of such deep insight and lofty range should have failed to perceive the equal glory of the Son and of the Spirit with the Father.

**Cardigan.** A Novel. By Robert W. Chambers. Harper & Brothers: New York and London.

Around a love-story of idyllic sweetness and tenderness Mr. Chambers has woven, in this blood-stirring romance, a web of intrigue, adventure and war that holds the mind of the reader in thrall through more than five hundred closely printed pages. "Cardigan" is one of those few modern stories that are likely to surprise one into sitting up with them until morning — even as the hero of this tale sat up, in his night-dress, with "The Rights of Man," until, as he quaintly tells us, "sunrise found me poring over its pages, while the candle, a pool o' wax, hardened in the candle-stick beside me." This novel is a historical romance, the earlier chapters of which have to do with early American frontier life, and the latter with the events immediately preceding the Revolutionary War. It is written in a picturesque style, wonderfully faithful to the idioms of the time — the hero, young Michael Cardigan, being the narrator. All through the book there runs a vein of genuinely poetical feeling and expression, which finds its best utterance, perhaps, in the writer's descriptions of nature. That portion of the story, for instance, describing Cardigan's mission to the Cayuga Indians, and his life alone in the forest for so many idyllic weeks, is of really pastoral beauty, and, quite aside from the absorbing interest of the adventures related, is worthy to rank as litera-

ture of a very fine quality. There are but two objections — neither of them radically serious — which we should make against the novel: First, that it is too rhapsodical at times; and, secondly, that it is too much spun out. One does not, to be sure, notice the lack of condensation in the glowing later chapters, with the exciting story in full swing, but certainly the tale drags at the outset, and an indifferent reader might drop it before coming under the spell of its real and vital charm. When all is said, however, "Cardigan" is unquestionably one of the strongest of the contemporary group of historical novels, and it has some elements of distinct literary quality which others of the group do not possess.

**The Rational Basis of Orthodoxy.** By Albert Weston Moore, D. D. Houghton, Mifflin & Co.: Boston. Price, \$1.75.

In the preface the author says: "It has been my aim simply to trace in outline the course of reasoning by which, as I am convinced, what is commonly known as evangelical Christianity may be co-ordinated with other beliefs, scientific or philosophical, which men of education deem themselves justified in confidently adopting. I have also forborne, for the sake of brevity, to discuss some of the dogmas which would naturally be suggested by the title of the book, and have limited myself to the consideration of those which I have conceived to be of the first importance." Among the chapter headings are: "The Rationality of Faith," "Evolution of Theism," "The Ethical Background of Nature," "Inspiration," and the treatment of "Justification" from both the psychological and practical standpoint. The main purpose is to show that orthodox faith is not necessarily a contravention or violation of reason.

**The Sunny Side of Christianity.** By Charles H. Parkhurst, D. D. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, 60 cents.

"The Sunny Side of Christianity" combines the sweetness and sunniness that characterize the Madison Square pastor's church and home life, with the vigor and pungency that make him such a dreaded foe to the corrupt rulers of New York. He says what he means, and he means what he says, when he claims that "Love in the Heart" is mightier than phosphorus in the brain; that love must be an experience as well as a theory, is a marvelous lubricant in the complex machinery of human life, and is far the best means of knowing both God and man. The Revells publish the book in exquisite style.

**Musical Ministries in the Church.** By Waldo Selden Pratt. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.

Music has so much to do with religious exercises that this little book will attract attention at once. The author deals with religion and the art of music, hymns and hymn-singing, the choir, the organ and the organist, and the minister's responsibility. The matter used in the book was originally brought together as a short series of lectures at McCormick (Presbyterian) Theological Seminary in Chicago in the spring of 1900 for the benefit of candidates for the ministry. They retain their original form, and the book, therefore, treats of principles of thought and action rather than of musical technicalities.

**The Modern Funeral and its Management.** By W. P. Hohenschuh. Trade Periodical Co.: Chicago. Price, \$1.50.

Full directions for preparing the body for burial and giving it a fitting interment are set forth in this book. The author is an expert, and knows how to impart his ideas and information to others. Numerous illustrations make everything perfectly clear. Fine paper is used. In addition to the work of the author there are contribu-

tions by other experts. For such a gruesome subject, the volume is remarkably interesting.

**The Fact of God.** By Emory Miller. Jennings & Pye: Cincinnati. Price, \$1.25.

This book is in the series of "Little Books on Doctrine" by these publishers, which have been so well received. It is a little gem, containing the very essence of the argument used to prove the existence of Deity. The author begins with man, and works upward until he has developed a rational conception of the principal attributes of the Divine Being. His reasoning rests largely on convictions already grounded in the mind, which he cleverly interprets by directing attention to several indisputable "facts" of being. It is a most helpful book, and is worthy of an extended reading.

**Last Words of Distinguished Men and Women.** By Frederic Rowland Marvin. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.50.

In addition to the quotations there are notes, in many instances, describing the circumstances of death, with references to authorities. The book is perhaps the most complete compilation of its kind in print. It is very interesting.

**The Wisdom of Passion.** By Salvatorina. Mystic River Book Co.: Everett, Mass.

Ministers and others who make a constant study of human nature for the purpose of helping the weak and ignorant, will be deeply interested in this treatise. Its sub-title is, "The Motives of Human Nature" — a subject which seems to be strangely ignored by most writers on psychology. The writer takes the position that human conduct is governed more by "passion" or feeling than by reason or judgment, and engages in a minute analysis of the operations of the mind and heart in proof of his proposition. He uses the word "passion" in a broad sense as including all the appetites and desires of the physical nature, together with the feelings and emotions of the heart. One of his principal points is the unity of "passion." He says: "It is unquestionably certain that the passions have a uniform efficacy as causes and motives. The certainty that men in the same circumstances and under the same motives will act the same way, and that upon this principle all of the complicated operations of society depend, is sufficient evidence of the unity of the human passions, or of uniform acts governed by classes of uniform feeling." The relation of the passions to will is discussed at length. One of the commendable features of the book is the clearly stated definitions which enable the reader to at once recognize the vital distinction between the activities of the passions and the

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operations of the mind. The book has been favorably received by prominent educators, and is worthy of the attention of all who desire to become better acquainted with the hidden springs of human conduct.

**The Message of the College to the Church.** By Prof. Francis Greenwood Peabody and Presidents William DeWitt Hyde, Arthur T. Hadley, Franklin Carter, George Harris, and William Jewett Tucker. The Pilgrim Press: Boston and Chicago. Price, 75 cents.

In Lent of 1901, there were delivered at the Old South Church in Boston addresses by representatives of Harvard, Yale, Dartmouth, Williams, Bowdoin, and Amherst Colleges. Under the title, "The Message of the College to the Church," these addresses are now published in attractive book form. Prof. Peabody, of Harvard, gives his impression of the type of religion that appeals to the thoughtful, honest college student; President Hyde, of Bowdoin, describes the principles of selection which guide a good man in defining his duty; President Hadley, of Yale, speaks of the work of the college in developing a public conscience; President Carter, of Williams, makes an appeal for nobler home life as essential to the best interests of both college and church; President Harris, of Amherst, points out the mutual dependence of the college and the church; President Tucker, of Dartmouth, deals with the work of the college graduate in and for the church. The addresses have not only literary charm, though some of them are especially noteworthy in that respect, but they come from strong minds and great hearts, and they make their readers, as they made their hearers, not only think, but want to act. The volume has a brief explanatory introduction by Dr. George A. Gordon, pastor of the church in which the addresses were delivered.

**Illustrated Hints for Health and Strength for Busy People.** By Adrian Peter Schmidt, Professor of Higher Physical Culture. Published by the Author: New York. Price, \$1.50.

This handsome volume teaches brain-workers of both sexes, people of sedentary habits, and others in search of a short road to health and proper physical development, a new, simple and characteristic home system of higher physical culture. The purpose of the author is to suggest a simple plan for exercise in the morning, which will take only ten or fifteen minutes, but whose practical and beneficial results will more than repay the time thus spent. The exercises do not require any apparatus, and can be taken in a room large enough for a person to turn around in with outstretched arms. The book is fully illustrated by the author with large pen-and-ink sketches which clearly explain all the exercises.

**Bright Days Through the Year.** By F. M. Spiegle and Mabel Humphrey. Frederick A. Stokes Co.: New York. Price, \$1.20.

Children will be delighted with this book. It consists of a series of brightly-colored pictures of little people, accompanied by short stories relating to New Year's Day, St. Valentine's Day, April Fool's Day, Fourth of July, Christmas, and other occasions dear to the hearts of children. The paper is of fine quality, the pictures original and lifelike, and the general effect very pleasing.

**The Seven Houses.** By Hamilton Drummond. Frederick A. Stokes Co.: New York. Price, \$1.25.

This is a story of feudal times, in which seven epochs in the life of the heroine are graphically described—birth, childhood, youth, marriage, intrigue, religion, honor, and rescue. The story shows the building up of Christian character in the heroine and love for the country people amidst intrigues of relatives in high position and the well-meant but often misdirected effort of friends. The book is not flattering to some orders in the Roman Church. It is

not objectionable from a moral point of view.

**A Multitude of Counselors.** By J. N. Larned. Houghton, Mifflin & Co.: Boston and New York. Price, \$2.

A varied and extensive collection of condensed wisdom of sages of all times. It includes Egyptian, Greek, Roman, mediæval, and modern aphorisms and proverbs, concise and pithy expressions of the world's best judgment on the most important matters of human life and conduct. It is very comprehensive, ranging from the Bible, Buddha, and Pythagoras to Franklin and Emerson.

**The Ministry of Comfort.** By Rev. J. R. Miller, D. D. Thomas Y. Crowell & Co.: New York. Price, \$1.

"Consciousness of immortality is a mighty motive in life. If we think only of what lies in the little dusty circle about our feet we miss the glory for which we were made. But if we realize even dimly the fact that we are immortal, a new meaning is given to every joy of our life, to every hope of our heart, to every work of our hands." Thus begins Dr. Miller in the latest of his always helpful, inspiring books. He rarely speaks unless he has a message; and this time his message is one of comfort. Merely to quote a few of the twenty-two chapter heads will indicate the trend of this book: "Glimpses of Immortality," "Why Trouble Comes," "Love in Taking Away," "Trouble as a Trust," "The Effacement of Self," "The Habit of Happiness." The volume contains 300 pages, with illuminated chapter initials and priory text-heads.

**With Washington in the West; or, A Soldier Boy's Battles in the Wilderness.** By Edward Stratemeyer. Illustrated by A. B. Shute. Lee & Shepard: Boston. Price, \$1.25.

While Washington's Revolutionary career has been employed in all possible ways by writers, his earlier life has received scant attention. Mr. Stratemeyer has woven into an excellent story something of Washington's youthful experience as a surveyor, leading on to the French and Indian hostilities, and the always thrilling Braddock's defeat. The hero, David Morris, is the son of a Virginia pioneer several years younger than Washington, with whom he becomes well acquainted, as well as with Capt. Lawrence Washington, the elder brother of the future President, and with Lord Fairfax, the intimate friend of the Washington family. There is plenty of military experience and adventure, but the story is not all of war. Pictures of pioneer life are given, scenes with friendly Indians, and old-time games.

**Deafness and Cheerfulness.** By A. W. Jackson, A. M. Little, Brown & Co.: Boston. Price, 75 cents.

The author writes from a deep experience. Himself a sufferer from the infirmity of deafness, he knows how to give expression to the feelings of all persons similarly afflicted. He hopes to help his deaf readers to accept their misfortune philosophically, and cultivate a feeling of habitual cheerfulness. He also tells the people with good hearing how to conduct themselves toward the deaf so as not to wound their feelings.

**Gloria Deo.** An Undenominational Hymnal for all Services of the Church. Funk & Wagnalls: New York. Price, \$1.25.

Its advantages are numerous. Besides the comprehensive selection, each hymn is printed directly under the music, thus preventing the dragging caused by having music and words widely separated. It contains chants, responses and glorias for choir use. The Psalter is bound in with the hymnal.

**The Purity and Destiny of Modern Spiritualism.** By Thomas Bartlett Hall. Cupples & Schoenholz: Boston. Price, 75 cents.

The author is earnest and evidently sincere in the expression of his views on

Spiritualism. He attempts to divest this subject of its grossness, but, in spite of the refinement of his language and the conviction that he is discussing "new truth," the reader soon discovers that he is dealing with the same old humbug and superstition that has deceived the race from the beginning. The book is good reading for preachers and other religious teachers who wish to become familiar with Spiritualistic doctrines so as to be prepared to counteract and, if possible, destroy their effects.

**A Treatise upon Infant Baptism.** By Moses Patten. With an Introduction by Rev. G. Frederick Wright, D. D., LL. D., Professor of the Harmony of Science and Revelation. The Rumford Press: Concord, N. H. Price, 75 cents.

In these days of limited doctrinal controversy it is something of a surprise to receive a book dealing with the subject of "infant baptism." But here it is, and we must say that it is a unique and interesting

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book. The author's main proposition is that infant baptism is one of the duties of Christian parents, and that peculiar benefits to the child follow the observance of the sacrament. He rejects immersion as the only mode. The argument he makes is remarkably well worked out, and is based on reason, Scripture and history. As a specimen of luminous argumentation it is well worth reading, if for no other reason. Among the principal points considered are the right of the parents and the church to bind their children to the service of God and to impose such solemn obligations without their consent; the right to administer to non-believing children a rite which is a symbol of a believer, and also a symbol of all duties, responsibilities, obligations, promises, etc., set forth in this theory; and the identity of the Abrahamic and Christian covenants.

**The Youngest Girl in the School.** By Evelyn Sharp. Author of "The Making of a School Girl," "Wynaps," etc. Illustrated by C. E. Brock. The Macmillan Co.: New York. Price, \$1.50.

This is an English story, dealing with the adventures of a motherless girl, the only sister of five brothers, who is sent to a boarding-school when about eleven years of age. As the youngest girl in school she has many peculiar experiences, but shows a lovable and winning disposition. It is an interesting book for girls, although too much given to slang to be very acceptable to the most scrupulous parents.

**Tilda Jane: An Orphan in Search of a Home.** By Marshall Saunders. L. C. Page & Co.: Boston. Price, \$1.50.

When this story appeared in the *Youth's Companion* in serial form it was somewhat condensed, but in the book the omitted portions have been restored and the story published in its original form. By the courtesy of the *Companion*, illustrations by Clifford Carleton are used. Boys and girls will find the story one of absorbing interest.

**High School Days at Harbortown.** By Lily F. Wesselhoft. Illustrated by H. C. Ireland. Little, Brown & Co.: Boston. Price, \$1.20.

Boys and girls from twelve to sixteen years of age have a peculiar love for the seashore, boats, outdoor sports, and the various forms of nature, and for that reason will enjoy this book. At Harbortown some of the scholars have a summer camp, where they have a most enjoyable time. In her other books the author exhibited a rare knowledge of and love for animals, which again finds expression in the volume under consideration.

**Boy Donald and His Chum.** By "Penn Shirley." Being the second volume of the "Boy Donald" Series. Illustrated by Bertha G. Davidson. Lee & Shepard: Boston. Price, 75 cents.

Boy Donald, with parrot, monkey, and other elements of a lively story, pleased a large circle of readers last year; and now Boy Donald with his little friend whom he adopts as his "twin" cannot fail to enlarge the circle of acquaintance. The perfect naturalness of comradeship of the "make-believe" twins, the funny acts and bright sayings, and the high tone of the whole book and its character, commend it to mothers.

**A Boy of Old Japan.** By R. Van Bergen, A. M., author of the "Story of Japan," "The Story of China," etc. Illustrated with eight color pictures exactly reproduced from original Japanese work. Lee & Shepard: Boston. Price, \$1.25.

Mr. Van Bergen, the well-known authority on Chinese and Japanese matters, in this attractive volume tells the story of the awakening of Japan by tracing the life of a boy born just previous to the introduction of the leaven of Western ideas—an actual boy, by the way, and a friend of the present Prime Minister Ito, who also figures in the book. Japanese home life is described, and the great change that came to Japan is told in connection with the growth to

manhood of the boy hero. The illustrations are reproduced in all their exact tints, and have in all involved a greater expense than any ever before placed in a book sold as an ordinary juvenile. No boy's book yet published at so low a price will make such a fine present as this one.

**The Arnold Primer.** By Sarah Louise Arnold. Silver, Burdett & Co.: Boston, New York and Chicago. Price, 50 cents.

Large clear type, numerous illustrations, many of them beautifully colored, fine paper and attractive binding, are the points of merit about this primer. It was prepared by Sarah Louise Arnold, supervisor of schools, Boston, and joint author of "Stepping Stones to Literature." The illustrations are by Charles J. Budd, Alice Barber Stephens, Alois Lunzer, and others.

**The Fireside Sphinx.** By Agnes Repplier. Illustrated. Houghton, Mifflin & Co.: Boston. Price, \$2.

The author traces the history of cats from their first appearance on the Nile down to the present time. It is a charming book, and contains much information besides that relating to cats. The illustrations by Miss Bonsall are exceedingly clever and expressive of life and action.

We have received a number of paper-bound publications bearing on subjects of

practical interest. Among them is **THE PASTOR'S DIARY AND PULPIT MEMORANDUM FOR POCKET OR DESK**, from E. B. Treat & Co., New York (Price, 35 cents). It consists of a collection of blanks for recording sermons, hymns, prayer-meetings, Bible readings, pastoral calls, etc., pertaining to the pastoral office. — Another meritorious publication is **EARLY CONVERSIONS**, by Rev. E. Payson Hammond, from J. S. Ogilvie Publishing Co., New York (Price, 25 cents). It is a collection of suggestions for promoting the conversion of children, based largely on the experiences of the author. It is packed with good illustrations for use in revival work. — We have received and noted with interest three paper-bound booklets from the Westminster Press, Philadelphia, as follows: **THE CANDY-PULL IN THE CHURCH AND THE REVIVAL OF A MINISTER**, by Ian Maclaren; **HOLINESS**, by Rev. Oliver Addison Kingsbury; and **STIRRING FACTS: AN ADDRESS ON CHINA**, by Llewellyn James Davies. (The prices are 5, 15 and 10 cents respectively). — Also we acknowledge the receipt of recent publications from the American Bible Society — the Gospel of St. Mark in Spanish and English, and vest-pocket copies of the Gospels bound separately, for use in colporteur work.

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# New Books

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### American Traits

By HUGO MUNSTERBERG

A series of brilliant contrasts of social and political life, character and scholarship in Germany and America, from a German point of view. Prof. Munsterberg's tone is light and entertaining and reflects his keen original personality.

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### The Rights of Man

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This study in 20th century problems treats nearly all the conditions and relations of men, with special reference to America's present foreign and domestic problems. It is a book which will command much serious attention.

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## NEW FICTION

### The Tory Lover

By SARAH ORNE JEWETT (\$1.50)

This love story of Revolutionary times has been received with unqualified praise, the reviewers laying special stress on its high literary quality and its positive power and charm. Miss Jewett's Paul Jones is generally conceded to be the best portrait of the real man that has yet appeared; and to have made the heroine, Mary Hamilton, the sweet gentlewoman she is, Octave Thanet considers "a triumph."

### Our Lady Vanity

By ELLEN OLNEY KIRK (\$1.50)

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This book may be called one of the "Gates Ajar" series. It is in the form of a drama and sets forth with characteristic earnestness some of the maturer views of the author upon the mysteries of the unseen life.

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A most original group of sketches of life on the New England coast which are not merely clever, but are like Barrie's "Window in Thrums" — bits of real life done with rare sympathy and insight.



### Dedication of Arlington St. Church, Nashua, N. H.

THE dedicatory exercises of Arlington St. Church, Nashua, N. H., took place Nov. 3. At the morning service the pastor, Rev. Charles C. Garland, gave an interesting historic discourse, in which he traced the inception, growth and completion of the enterprise. He said, in part: In the spring of 1892 the Crown Hill class, organized by Rev. Dr. C. W. Rowley, met successively with Mrs. J. N. Harmon, W. O. Gaskill, and Mrs. S. J. Frazier. About the first of November Dr. Rowley, with Joshua W. Hunt and Charles S. Russell of the Main St. society serving with him as a committee, secured rooms in the upper tenement at 3 Gillis St. Chairs were purchased by individuals, and a weekly service was held each Thursday evening. Mrs. Sadie Russell was organist. Dr. Rowley generally had charge. George W. Hill, Frank Merrill and others assisted Dr. Rowley in a Sunday afternoon service at 3. Because of crowded room on Gillis St. the hall at the corner of Arlington and Gillis Sts. was leased by the Main St. Church. This hall was dedicated Sept. 24, 1893. Among the pastors to preach here were Revs. Sullivan Holman, C. H. Farnsworth, J. E. Montgomery, Lester Ward, C. C. Garland, B. P. Judd, Evangelist F. P. Greenwood, of Boston, and Rev. Warren Applebee, of Kansas. In April, 1896, Rev. C. C. Garland was placed in charge of the work by Rev. Dr. O. S. Baketel, presiding elder. In his second year Rev. G. W. Norris became his presiding elder, and rendered most important and characteristic self-sacrificing help in inau-

church stands was bought the year before. In August, 1898, the foundation was put in, money being faithfully solicited by Mrs. L. L. Gaskill and Mrs. J. P. Webster. In the spring of '99 work was begun on the church, the outside was thoroughly fin-



REV. CHARLES C. GARLAND

ished, and the vestries dedicated Sept. 24. This whole enterprise has cost about \$7,500, \$6,000 of which had been raised, leaving about \$2,000, which it was hoped would be pledged on dedication day. The edifice is Queen Anne in style. H. A. Holt, of Nashua, was the architect. The windows

Willoby; one by the Sons of Veterans, in memory of Capt. J. Q. A. Warren; one by Mrs. Holman, in memory of Rev. S. Holman; one by Main St. Epworth League; one by John L. Russell, in memory of Sadie Russell; one by Rev. George Norris, in memory of Martha Norris; one by W. O. Gaskill, in memory of Lillie W. Gaskill; one by Mrs. J. P. Webster, in memory of Lizzie S. Webster.

The auditorium, seating 375, with the gallery, is provided with elm and oak pews from the Manitowoc Seating Co. These pews have a golden oak finish. The pulpit is one of the best manufactured by A. B. & E. L. Shaw, of Boston, and was given by the Knights of Malta. The three pulpit chairs in oak, upholstered with dark olive, were the gift of Mrs. B. T. Knight, of Portland, Me. The collection bags, matching other furnishings, were given by Rev. Geo. McLucas, of Salisbury. The communion set was the gift of Main St. Church; the communion table was provided by Dr. J. M. Durrell in memory of his sister, Miss Mary Webber. The large vestry below seats 250; a ladies' parlor, carpeted and well furnished, also serves as reception-room. The church is heated with a large hot-air furnace. The Sunday-school, Fessenden C. Ames, superintendent, has a membership of 150. The church membership is about 120. The new edifice is situated on the corner of Arlington and Haines Sts., having its vestry entrance on the latter street. It is on an electric car line, only a few steps from the railroad junction. The tower is yet without a bell, and the auditorium lacks an organ, but it is hoped kind friends will soon fill these wants.

Rev. L. B. Bates, D. D., of Boston, preached the dedicatory sermon in the afternoon, and was listened to with delight by a very large congregation. At the close of the sermon he called for subscriptions, and \$1,050 was quickly pledged. Additional pledges brought the amount up to \$1,220, leaving only \$780 to raise. The dedication services closed with the presentation of the church by F. C. Ames, in behalf of the board of trustees, after which the benediction was pronounced.

Mr. Garland is on his sixth year, has done a most successful work, and is greatly beloved not only by those of his own church, but by the people at large in the city of Nashua.



ARLINGTON ST. METHODIST EPISCOPAL CHURCH, NASHUA, N. H.

guration of the new church. On the evening of March 26, 1898, the Arlington St. Methodist Episcopal Church was organized: Rev. C. C. Garland, pastor; F. C. Ames, William Balch, W. O. Gaskill, A. A. Reynolds, trustees; and L. L. Gaskill and George W. Hill, with the trustees, constituted the board of stewards. The lot on which the present

are all memorial and gift windows. The Epworth League gave the large circular window in the front, which bears the League cross. The upper, smaller window was the gift of Mr. and Mrs. E. S. Skinner. The windows in the main room were given as follows: One by the "Methodist Workers;" one by H. A. Wheeler; one by W. A.

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### Reopening of Hubbardston Church

THE modest and substantial repairs that have been made upon the Methodist Episcopal Church in Hubbardston, at an expense of \$2,100, during the last twelve months, were completed Saturday evening, Oct. 26. On the following morning at 9.15 a quarterly conference was held, in which the members seemed to be "of one heart and of one mind," rejoicing over their victories and expressing great willingness to bear their part of the added responsibility in meeting the claims of the church. A love-feast followed, in which twenty five of the thirty-one people present bore testi-

it all up in one word, "Work." The pastor read communications from the following former pastors: Revs. N. H. Martin, Chas. H. Vinton, W. E. Dwight, Wm. Silverthorne, Wm. Ferguson, Wesley Wiggins, Wm. Reeves, Charles Nicklin, and Increase Bigelow, the latter of whom wrote his letter only two days before he passed into glory. At a late hour, after the people had looked over the church from vestry to tower, they departed in peace and joy, many of them who were not of our denomination saying, "God bless the Methodists!"

One of the most pleasing features connected with this "feast of tabernacles" was, that although the people were exceed-

larged and extensively repaired during the pastorate of Rev. Increase Bigelow ('66-'67). Improvements were also made when Rev.



REV. H. G. BUTLER AND FAMILY

mony to the saving and keeping power of God. Unity, joy and love seemed to be the only spirit manifested. Three of the members of the first class that convened more than sixty years ago, and several others who united with the church soon after, and the widow and a daughter (Mrs. Fred Coffin) of Rev. John Smith, a former pastor, were present that morning, when Rev. Dr. J. H. Mansfield preached the dedication sermon from Rev. 3: 12, taking as a topic, "The Overcomer." Dr. Mansfield emphasized the need of each person overcoming temptation, the spirit of the world, and the unbelief of the world. In the evening a Harvest and Rally Day concert was given by the Sunday-school.

This Sabbath was only one of a series of blessed days at the Hubbardston Church. The jollification service on Monday evening was a great success. The ladies served supper to about two hundred people, after which there was singing, remarks by Rev. H. L. Hitchcock of the Congregational Church, Rev. Joseph Seaton of the Unitarian Church, Rev. Geo. A. Cook of the Methodist Church in Winchendon, and by the pastor, Rev. H. G. Butler. Mr. H. P. Smart, in behalf of the committee on repairs, made the following report: "Here is the church repaired. It speaks for itself." One of the ladies present said she could sum-

ingly wearied because of the extra work during repairs and at Monday night's gathering, they were present in goodly numbers at the special services during the remainder of the week, at which Revs. Geo. A. Cook, F. H. Wheeler, P. R. Stratton and the pastor preached. Eighteen people were present at the early Sunday morning prayer-meeting the Sabbath following, and a large audience at the more public service when the pastor preached a historical sermon.

Methodist services were held in Hubbardston for the first time in 1838 by Rev. Benj. Paine, of Princeton, who in the fall of the same year organized the church. In the spring of 1839, Rev. Joseph Whitman, Jr., was appointed preacher in charge. During his pastorate of two years there was a great revival, and 152 people joined the church on probation. Several of the pastors since have reported from twenty to seventy-five converts during their respective pastorates of one or two years. So largely attended were the early Methodist services at a hall in the Star Hotel and in the fields, and so great was the enthusiasm and appreciation of the converts for what God had done for their souls, that as a thank-offering to their Heavenly Father they built a church edifice which was dedicated Sept. 25, 1840. The building was en-

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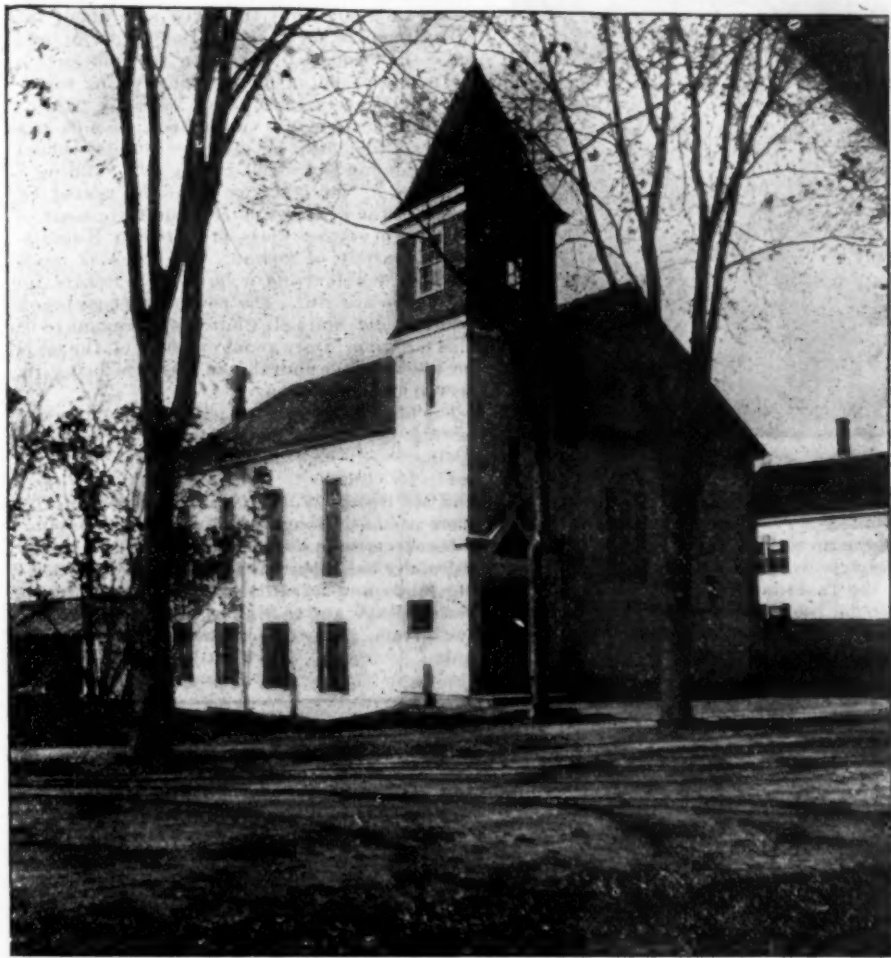
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W. E. Dwight ('78-'79) and Rev. Wm. Marble ('82, '83, '84) were preachers in charge.

For some time the church has felt the need of renovating its edifice throughout. Improvements were finally begun and well under way during the close of Rev. Charles Nicklin's pastorate. A lack of money seemed to be all that was necessary to enable the committee on repairs to plan for an entire overhauling. Such a change has

green, new red cushions, and a new altar-rail add to the comfort and beauty of the house of God. The ceiling of the vestry has been newly plastered and the room fittingly painted and papered. The space occupied by the old kitchen, parlor and stairs has been added to the vestry, and a new parlor and kitchen made out of the opposite end of the vestry. Very great credit is due the pastor, Rev. H. G. Butler,



HUBBARDSTON METHODIST EPISCOPAL CHURCH

been considered and accomplished. Because of the phenomenal work of the Ladies' Aid Society, the self-sacrificing spirit of many of the people in their gifts of money and labor, and by the help of the Church Aid from a portion of the district, it is expected that by the next Annual Conference not more than \$300 will remain unpaid.

The improvements of 1900 and 1901 may be summed up as follows: The foundation of the edifice has been strengthened, the roof shingled, the old cupola removed, and a neat tower built from the ground on the east corner facing Main St. The main entrance to the vestry and auditorium now leads out of an entry in the base of the tower where there are double doors. Memorial windows replace the old ones in the body of the church. These were presented by friends to perpetuate the memory of Samuel K. Savage, Mr. and Mrs. Harvey Hartwell, Frances E. Hayes, Mr. and Mrs. Spencer Prentiss, Mr. and Mrs. Harvey Clark, and Mary M. Smart. Stained-glass windows of a similar pattern to the memorial were given by Mr. and Mrs. George Davis, Mr. and Mrs. Edwin H. Clark, and Helen Lee Hale, and a beautiful window in three sections for the front of the church by the Epworth League. The vestry, auditorium and hallways have been renovated throughout. Light green paint and cartridge paper, with appropriate trimmings for each, and figured paper for the ceiling, give the auditorium, side-room and front hall and stairway a very cheerful appearance. A dainty-figured carpet of dark

green, new red cushions, and a new altar-rail add to the comfort and beauty of the house of God. The ceiling of the vestry has been newly plastered and the room fittingly painted and papered. The space occupied by the old kitchen, parlor and stairs has been added to the vestry, and a new parlor and kitchen made out of the opposite end of the vestry. Very great credit is due the pastor, Rev. H. G. Butler,

#### A Striking Dedication

THE following prayer takes the place of a dedication in Henry Van Dyke's new book, "The Ruling Passion:"

#### A WRITER'S REQUEST OF HIS MASTER

Lord, let me never tag a moral to a story, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people because they are both alive. Show me that as in a river, so in a writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can; and when that is done, stop me, pay what

wages Thou wilt, and help me to say,  
from a quiet heart,  
a grateful  
AMEN.

Mellin's Food is not a medicine, but it is so perfect an infant's food, and has done so much and so great good all over the world that it has won a deservedly high place in medical opinion. It is prescribed by physicians everywhere and is constantly praised by mothers, proud of their healthy, happy children.

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## Formal Opening of Swedish Tabernacle, Springfield

The formal opening of the Swedish Methodist Episcopal Church of Springfield, which is to be known as the Swedish Tabernacle, occurred Sunday, Nov. 8. The building was profusely decorated with palms and flowers, and draped with American and Swedish flags. The morning services were in Swedish. At 10 o'clock a prayer-meeting was conducted by the pastor, Rev. Charles Paulson. At 10:30 Rev. C. J. Wigren, of Providence, presiding elder of the Worcester District of the Eastern Swedish Conference, preached from 1 Kings 9: 3: "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house which thou hast built to put my name there forever; and mine eyes and mine heart shall be there perpetually." His theme was, "God Dwelling among Men." He said, in part: We are here to dedicate this house of worship to Almighty God, and we must also dedicate ourselves to Him. This tabernacle is not a place of human habitation, of business and temporal affairs, but a house of and for God. It is to be admired, not for its architectural beauty, but as a dwelling-place of our God. He has promised His presence and blessing in the conversion of sinners and the edification and sanctification of believers. The work of our hands is not selfish, as we are building for the future — monuments for those who come after us. It is here that our children are to meet and worship God.

At the close of the preaching service a short session of the Sunday-school was held, after which lunch was served in the social room to members and friends who had come from a distance.

The afternoon service was in English, and was held at 3 o'clock. The pastor, Rev. Charles Paulson, presided and gave a brief address of welcome. Rev. A. C. Skinner, pastor of Trinity Church, bore the greetings of his church, remarking that the Swedish Church is one of the daughters of Trinity, and congratulated the pastor and his people upon the success of the enterprise. Rev. C. E. Spaulding, pastor of Grace Church, preached a brief sermon from Acts 9: 26: "And the disciples were called Christians first in Antioch." He defined the term "Christians" as students of Christ. Rev. George W. Quick, pastor of the Highland Baptist Church, made a felicitous address. Rev. W. E. Vander-

mark, pastor of St. James' Church, referred to the two flags — that of America and Sweden — that were twined together in the cathedral window of the tabernacle.

After the service the congregation was invited to luncheon, which was furnished by the ladies of the church.

Rev. Hilmer Larson preached the sermon at



REV. CHARLES PAULSON

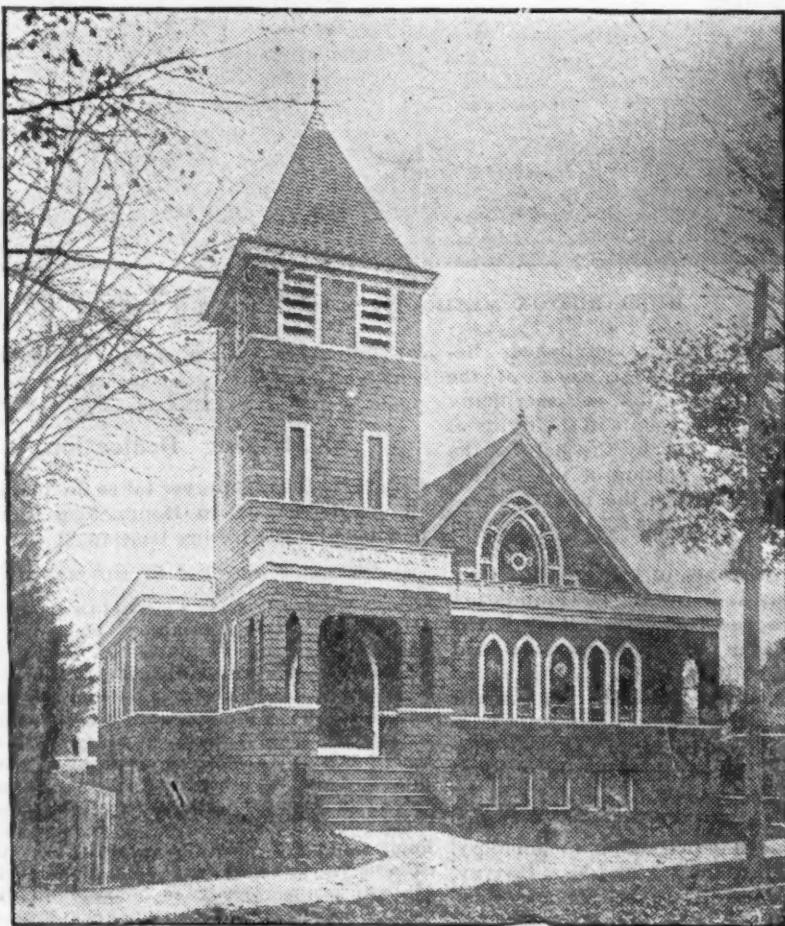
the evening service, and Presiding Elder Wigren conducted an after service.

The services were concluded with a banquet held in the Tabernacle, Monday evening, Nov. 4. The social room was prettily decorated with American and Swedish flags and flowers. After the banquet the company adjourned to the au-

field was organized in Trinity Church vestry, June 4, 1893, with 12 members, ten of whom had previously belonged to Trinity Church. Rev. S. L. Carlander, a missionary who happened to be in Springfield, was the organizer. Rev. William Rice presided at the meeting. The fund for the new church was started in 1899, and the corner-stone was laid June 15 of this year. The lot on which the church stands on Bay St., near Pleasant, cost \$5,000, and the church cost \$6,000 more. It will not be dedicated until it is free from debt.

The church is an attractive wooden building, with an auditorium that will seat about 150. The design is such that the ladies' parlor and class-room can be opened into the auditorium by means of sliding doors, so the seating capacity can be increased to about 250. The pastor's study is also on the main floor. Below is a vestry which will be used for Sunday-school purposes and as a social room. The building is modern in all its appointments, heated by steam. The windows in the auditorium are of opalescent stained glass, provided by Hutchinson & Murphy, of Boston. Each one is made with an emblem and a verse of Scripture inscribed in Swedish. The pews are those taken from the old State St. Church and remade to fit this building. Only about one-half of the lot is occupied by the church, the balance being reserved for the parsonage.

The building committee consisted of the following persons: Alfred Johnson, Bradley D. Rising, Sven Ackerman, and Rev. Charles Paulson. Mr. Lucius L. Bridge was the architect, and Mr. George W. Lyman the contractor. To these persons belongs much credit for bringing this enterprise to a successful issue. The pastor especially has labored indefatigably in soliciting funds and advancing the undertaking in various ways, and to him, as also to the generous givers, many hearts are turned in gratitude.



SWEDISH METHODIST EPISCOPAL TABERNACLE, SPRINGFIELD

## COFFEE COMPLEXION

Many Ladies have Poor Complexions from Coffee

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. —, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach, and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system, and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

ditorium, where post-prandial speeches were given, Rev. Hilmer Larson first singing two solos. Mr. Bradley D. Rising, treasurer of the board of trustees, gave a financial statement, showing that a debt of \$1,300 remains upon the property. Then followed short addresses by Rev. Charles Paulson, the pastor, Rev. Dr. C. F. Rice of Wesley Church, Rev. C. E. Spaulding of Grace Church, Rev. Dr. J. O. Knowles, and Rev. C. J. Wigren, closing with a prayer by Rev. W. E. Vandermark of St. James'.

The first Swedish Methodist Church of Spring-

The church at present has a membership of over 50, with 35 or 40 attendants at the Sunday-school. The pastors who have served the church are: Rev. Hilmer Larson, two years; Rev. Peter Frost, two years; Rev. Otto Anderson, one year; and Rev. Charles Paulson, who is in the fourth year of his pastorate.

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Dr. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.



## THE CONFERENCES

## NEW HAMPSHIRE CONFERENCE

## Concord District

*Church Histories.*—We are generally very careless about preserving the history of our churches. For years an effort has been made to collect sketches from the various churches in the Conference, but many have not responded. There are old people who are full of facts of the olden times, and if they would only put them into writing, that they may be had for use in the future, it would greatly aid the historian. So much interest was awakened at the Bristol meeting that one brother offered his services, if the facts could be brought to hand, in writing up history. With what is already in the hands of the Conference historian, and what ought to be secured speedily, we ought to have a history of New Hampshire Methodism that will be full of interest.

Jesse Lee on Boston Common and the Bristol centennial were linked quite closely together. Mrs. Otis Cole's grandmother, then a girl, walked from Danvers to Boston and heard Lee preach on Boston Common. She was thereby led to a Christian life and became a lifelong Methodist.

*Bow and Bow Mills.*—The pastor, Rev. H. Candler, is diligently pushing his work. The finances at the Mills are in good condition, but not at the other point. The week-evening prayer-meeting at the school-house is well attended and interesting.

*Franklin Falls.*—Owing to the closing of one of the mills, causing a change of residence of quite a number of people, the finances are not in so good condition as a year ago. The finance committee are faithfully grappling the situation and expect to master it. Rev. C. U. Dunning is able for duty each Sabbath and preaches with much vigor. He looks carefully after all the details of the work, and nothing escapes his attention.

*Ashland.*—A fair recently held netted the church nearly \$200. During the second evening the pastor called the trustees to the front, and the president of the board, Mr. Daniel C. Hill, who has been a generous benefactor of the church, read a note for one hundred dollars which he held against the church, then applied a lighted match to it and burned it to ashes, thus canceling a portion of the debt. This now reduces it to about \$275. A splendid work for this church in a few years' time! The pastor, Rev. E. C. E. Dorion, is as aggressive as ever.

*Concord, Baker Memorial.*—Congregations are on the increase. There is a steady growth in the finances. Each month has been an increase over the preceding one. This is very encouraging. Rev. E. C. Strout is making a fine impression, not only on his own churches, but on the city.

*Laconia, First.*—Happy! That states it for pastor and people, Dr. Hills expresses himself as delighted with his church, and they are equally delighted with him. He is carefully looking after every part of the work. The finances are \$51 ahead of the same time a year ago. New faces are seen in the congregation. All are full of hope.

*East Tilton.*—The little company of women who still remain feel that nothing can be done to revive the interest here, and that sooner or later it will be wise to dispose of the property



## False Colors.

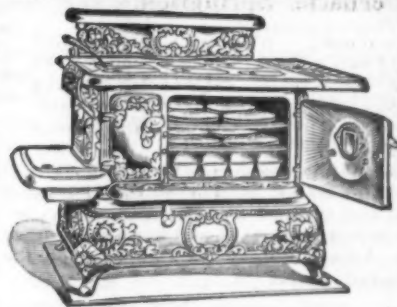
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## Bakes Twelve

## Pies At Once

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# GLENWOOD

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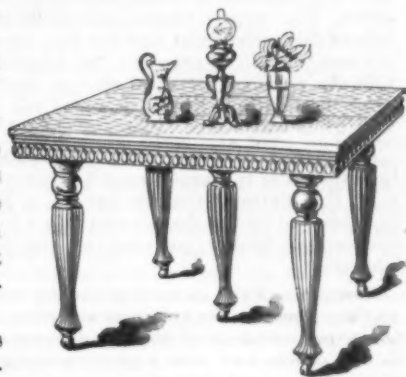
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It is certainly a novel experience to us, after selling fluted leg tables for \$40 and \$50 for the last quarter century, to suddenly find ourselves offering such a table at \$12. But there is one thing certain, we shall have no difficulty in selling all we can get together. The greatest difficulty will be to get enough to satisfy the demand.

The top measures 42 inches square and has a carved box frame. The legs are very graceful; they are fluted their entire length, terminating in flat fluted feet, with semi-concealed casters.

And the price of the table, complete, is only \$12, remember.



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and they join somewhere else. There is room for only one church in the place, and, on the principle of the survival of the fittest, ours is not the "fittest."

*Tilton.*—The return of Rev. William Warren from his visit to England was hailed with delight by his people here. They gave him a cordial reception. A few evenings ago the boys of his Sunday-school class surprised him on his forty-first birthday, spending a pleasant evening and bringing him a present. The work goes well in the church. Several members have died recently. This Conference year two of the official board have passed away—W. T. Cass and G. W. Knowles—both of whom are greatly missed. The Seminary is crowded, about 170 students being in attendance—the largest number in more than thirty years. Already there are applications for next year. This is certainly encouraging. The tide has turned; let us hope it may not recede.

*Milan.*—For three months the church in this place has been undergoing repairs. The pastor, Rev. A. W. Frye, has long urged the necessity of improving the Lord's house, but not until this spring did he succeed in persuading the people to attempt it. They have done it finely, and now the work is nearing completion. The entire expense will be between \$1,500 and \$2,000, and it is hoped to have it all paid within a few weeks, or at least reduced to not over \$100 or \$200. They have dug a cellar and put in one of the best furnaces to be had, and built a new chimney. The entire expense of the furnace was borne by Mr. York, a man interested in, but not a member of, the church. The walls

and ceiling have been covered with steel and beautifully tinted, the work being done by the Penn Metal Ceiling Company. The old gallery has been doubled in size, the front closed, and now they will have a very neat vestry. A platform has been built at the side of the pulpit for the choir, and the pews have all been newly painted and varnished. It will be one of the neatest audience-rooms in the north country. They will soon be ready for the reopening service.

*Concord, First Church.*—Good congregations hear the Word. The work moves on pleasantly, but not so aggressively as the pastor desires. A spiritual uplift is anticipated. Rev. Joseph Simpson is pastor.

*West Milan.*—No pastor is more deeply interested in his work than Rev. E. J. Canfield. All that prayer and labor can do he is faithfully doing to build up the kingdom of God here. He catches occasional glimpses of sunshine through the clouds. Rev. S. E. Quimby has been aiding in revival work for a week, and some good work was done. The pastor means to continue, and believes that God will hear prayer. It looks as if almost everybody here needed to be converted. Let us join our prayers for a thorough work of grace over this north land.

*Stratford.*—This place weakens in its financial support by the removal of some of the ablest givers, who have gone to the larger towns. This is the case with many of our country charges—they are feeders for the larger places. As a result, finances are much behind, but will probably be brought up in large part, at least, before Conference. The

pastor still goes to the east part of the town when a good congregation gathers each Sunday afternoon and a Sunday school is held. Rev. J. H. Vincent is pastor.

**Grovelton.**—Special services are in progress. Those who attend are helped, but there is a lack of interest with many. The pastor, Rev. H. F. Quimby, is doing faithful service, and plans to hold on until there is victory.

**Landaff and Lyman.**—Rev. Willis Holmes has been in revival work continuously for nine weeks, and the end is not yet in view. As a result, he has baptized 13, and there are more to follow. A new chimney has been built on the the Landaff church.

**Lisbon.**—This place has suffered by a disastrous fire that has burned up much of the business part of the village. It is a hard blow, but the enterprise of the place will not allow things to remain in ashes. Some of our official members were sufferers. B.

#### Manchester District

**Chesterfield and Spofford.**—All the reports show a spirit of unity and hopefulness. Both these churches have suffered from removals and deaths of several families who were among the best workers. Rev. N. Fisk is planning to hold special services in the near future.

**Manchester, Trinity Church.**—Sunday, Nov. 3, Rev. C. N. Tilton baptized 2 persons, received 4 into full connection from probation, and 2 by letter. The largest Sunday-school in the history of this society was held the first Sunday of the month, with 160 present. We hope to make another payment of \$1,000 on the debt soon. More than 60, on Nov. 3, attended the Junior League, of which Mrs. Tilton has charge.

**Manchester, St. Jean's.**—The French Mission in Manchester is prospering and is full of hope. Rev. E. J. Palsoul, the first Sunday in November, received 2 on probation and 1 in a full connection, all former members of the Romish Church.

**Westport.**—This church is active in good works. Recently the members and friends gave the superintendent of the Sunday-school, Mr. L. J. Crouch, and wife a genuine surprise in visiting them and presenting them a beautiful Morris chair. Mr. Crouch has been a leader in this church and Sunday-school for years, and is very much appreciated. There is a good active League in this little society. C.

### MAINE CONFERENCE

#### Portland District

**Preachers' Meeting.**—Rev. Luther Freeman gave an account of his trip to California and exhibited many interesting views. It was a very enjoyable treat to the eleven present. The usual dinner was omitted.

**Saco.**—Rev. J. T. Crosby is getting a firm hold on the work here. The Sunday-school has been graded. A large children's class, under the leadership of Miss Elsie Shepherd, is doing good work. The Epworth League secured one of the banners given by the *Epworth Herald* for increased subscription lists. There is a model class-leader here who looks after his absent members, planning to see every member once a month. A new carpet has been laid in the church and other needed repairs made, largely through the efforts of the Ladies' Aid Society. Recently 6 have been received into the church on probation and 4 by letter.

**Old Orchard and Saco Ferry.**—The pastor, Rev. H. A. Clifford, reports a prosperous summer. Congregations have been large—on some Sabbaths too many for the church. The Sunday-school has been kept together, and is now larger than ever. The financial results of the summer experiment are also very encouraging. There are hundreds of people here who prefer to worship God in a church at least once on the Sabbath, rather than to attend conventions all day. The new pipe organ presented by Mrs. Plummer is a great help in the services. Fifty new books have been added to the library. The Epworth League, under the efficient presidency of Mrs. Fernald, conducts monthly literary socials which are of great value to the young people. Recently the pastor's wife entertained all the members of the official board at the parsonage, and all were present with their wives, or husbands. At Saco Ferry there is considerable religious interest. Some of the

Sabbath evening meetings have been led by workers from the Biddeford Church.

**Clark Memorial, Portland.**—Rev. C. A. Terhune is emphasizing revival work, making preparation for extra meetings. During this Conference year 7 persons have been received on probation, 7 into full membership, and 4 by letter. The social meetings are well attended and show deepening interest in soul-saving and spiritual growth.

**Education Day.**—Oct. 20 was set apart by the Annual Conference as Education Day. The following churches report its observance by a sermon or collection, or both: Chestnut Street, Congress Street, Pine Street, Ogunquit, South Portland (People's Church), West Scarborough, and Goodwin's Mills. Chestnut Street has raised over a thousand dollars this year for the Thank-Offering Fund. Dr. Barker, of Boston University, gave excellent addresses at this church and at Congress Street. We hope to be able to report other churches later. E. O. T.

#### Augusta District

**East Livermore and Fayette.**—It was our pleasure to be with this people from Friday evening over the Sabbath, Oct. 25-27, holding an old-fashioned quarterly meeting service, including the love-feast and communion. It was surely a refreshing time and a joyous occasion. It reminded the fathers and mothers in Israel of the quarterly meetings of the long ago, when the people came in from the region round about. Testimonies were given by the aged who began a Christian life fifty years ago. It was good to see an old man stand up in the love-feast, so blind that he could not see his next neighbor in the pew, and relate his Christian experience of half a century. Though blind, he has spiritual eyes which see things beyond, while looking through the telescope of faith. Mr. Swift is a physical sufferer besides being deprived of his sight, but a wonderfully happy man. He is rich in faith. This charge and its interests are well looked after by one of our youngest preachers, Rev. F. O. Winslow, this being his first pastoral work. The people are so pleased with him that they are already talking him up for another year. On this country charge he has made up to date 175 pastoral visits. His congregations are good, and religious interest is on the up-grade. Soon after

his coming last spring his horse died, but the people rallied to his aid, raised money, and bought him another. On Sept. 4 he took to himself a wife in the person of Miss Florence G. Marr, of Bath and all affirm that he has a helpmate indeed. The people gave them a royal reception and many valuable presents. The parsonage has been painted and papered inside, and the church at North Fayette has been shingled. The people are very generous and helpful to the pastor and his wife. All is moving pleasantly and well. We expect to hear of the salvation of many souls before next Conference.

**Funeral of Dr. George D. Lindsay.**—Coronation day of Rev. George D. Lindsay, D. D., was Oct. 25, and his funeral occurred the following Monday at the church in Waterville, where he was last pastor. The large auditorium was filled to the doors by those who came to pay their respects to their friend and former pastor. All the arrangements were under the supervision of his successor, Rev. A. A. Lewis, and were in perfect taste and keeping with the impressive occasion. Twenty-four ministers were present, and twenty-one of them sat upon the platform. Representatives were present from Portland, Gardiner, Auburn, and Bangor, where he had been pastor, and also Kent's Hill where he had great interest and was a trustee. Beautiful floral pieces came from each of the above churches and from many personal friends. Probably never in the history of Maine Methodism has one of its ministers died who had more friends and was more loved by all who knew him than Rev. George D. Lindsay, and none ever had more respect shown him in his death and burial. The decorations were all that could be expected, and the services remarkably impressive. Never could better things be said over the dead than was said. Rev. A. A. Lewis gave a character sketch of Dr. Lindsay, and other addresses were given by Rev. E. L. Marsh, of the Congregational Church of Waterville, Rev. C. S. Cummings of Auburn, Rev. W. S. Bovard of Congress St., Portland, and Rev. A. S. Ladd, presiding elder of Lewiston District. Rev. G. R. Palmer, of Fairfield, and Rev. A. S. Pottle, of South Paris, offered prayers. The Scriptures were read by Rev. J. B. Lapham, of Oakland, and Rev. C. A. Southard, presiding elder of Augusta District. The music was furnished by a quartet, composed of Rev. Messrs.

## American Standard Edition of the REVISED BIBLE



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Clifford, Lewis, Berry and Cashmore. The pall bearers were members of the Maine Conference. The official board of the local church, with a delegation from each church he had served, followed the body into the church and occupied the pews for the mourners. Interment was at Pine Grove Cemetery, Waterville.

**Personal.**—We wish to say to the brethren on the district that the Ministerial Association at Farmington was a grand success. Sixteen preachers were present. Papers were presented on each topic, and much interest was manifested in the discussions. The Association has taken on new life, and will hold its next meeting the first week in June, 1902.

C. A. S.

#### Lewiston District

**South Paris.**—Rev. A. W. Pottle's second year is proving quite as pleasant and prosperous as the last. Large congregations attend upon his ministry; the Sunday-school and Epworth League and Junior League are doing well. Mrs. Pottle superintends the latter. Social meetings are seasons of deep interest. A fine list of new subscribers to ZION'S HERALD has been secured. Business methods are in use in the financial matters. The pastor has been a presiding elder, and he sees that this official is promptly paid.

**Norway.**—Rev. B. F. Fickett and wife have both been seriously sick since camp-meeting. They speak in strong terms of the kindness of the people. They are so far recovered as to be at their work again. Both are like honey-bees—it is much harder for them to be stopped up in the hive than to be out and at work. All the interests of the church are moving pleasantly and strongly. Quite a large number have taken a stand on the Lord's side this Conference year. It goes without saying that the interests of ZION'S HERALD are carefully looked after.

**Bolster's Mills and South Harrison.**—Bolster's Mills has been connected heretofore with Norway. It is about ten miles away. North Norway needs a part of the time of the Norway pastor, and Norway village and immediate vicinity is a large and growing field. Consequently this new circuit has been carved out. It promises to be a flourishing charge. Two young men, Messrs. Josselyn and McAllister, exhorters in the Norway church, have been supplying the work this summer. A good revival is the fruit of their labors. A Sunday-school has been organized. Rev. G. W. Barber has moved to the charge, and he and his wife have met with a cordial reception. With more money and a few more men, more new work could be opened.

**Lewiston, Park Street.**—Things are decidedly on the upgrade here. The young people have

laid a fine new carpet in the audience-room at a cost of \$200 or more, and one-half of the amount has already been paid. The frescoing has been touched up, and new matting laid in the vestibule. This decidedly improves the material conditions. Great improvements have been made in the street since the fire nearly two years ago, and they are still progressing. The Lewiston Journal company is now extending its fine block. On the corner of Park and Pine Streets the new Carnegie Library building is going up. This is of granite, and is to be a very fine structure. Better than this, special revival services have been held. Rev. C. C. Phelan has been his own evangelist. Miss Hall, of Rockland, a fine soloist, has assisted. The interest has been great, and the church has at times been thronged. Fifteen or more have come to the altar seeking Christ. It is expected that the work will go on.

**Oxford and Welchville.**—Rev. A. A. Callaghan is working hard. He is attending Cobb Divinity School in Lewiston and supplying this charge on the Sabbath. All the interests of the church are in a hopeful condition. The finances are well up. A fair share of the summer visitors have attended our service and have rendered substantial help. The people speak highly of the pastor's sermons; and if the sermon we heard him preach on a recent Sunday is a sample, we do not wonder. On Nov. 8, the Congregationalist and Adventist pastors, with some of their people, came to our church in the evening for a temperance rally. The presiding elder gave the address. Mr. Jones, with his large chorus choir, gives the people of Oxford some fine music.

A. S. L.

**W. H. M. S.**—The Woman's Home Missionary Societies of Lewiston District held their first convention in Wesley Church, Bath, Oct. 31. Mrs. D. E. Miller, of Brunswick, district president, presided. All but one of the auxiliaries were represented. The secretaries gave very encouraging reports, and excellent papers on various phases of the work were read. Mrs. E. O. Thayer cheered us by her presence, and gave an instructive talk on "How shall our Funds be Appropriated?" In the evening the deaconesses of Portland, Miss Santa and Mrs. Clark, spoke very interestingly of their work. This first convention was a success.

Mrs. D. B. Holt, Sec.

### VERMONT CONFERENCE

#### Montpelier District

**Weston.**—The work in our church here seems to prosper. The ladies have been busy of late renovating the parsonage. It is surprising what a change can be made with a few dollars' worth of paint and paper. Some may question this outlay, since the pastor of this people, Rev. O. B. Wells, still enjoys single-blessedness. Wait and see!

**Landgrove.**—Special revival services have been held here by Conference Evangelist Cooper. As a result, 5 persons have been baptized and 6 taken on probation. At the communion on the Sunday following the services Mr. Ambrose Woodward was present. This brother has been a member of our church for seventy years, and although 92 years old, was able to walk a half mile to the service. His hearing is somewhat impaired, but his eyesight is still good. No one seemed to enjoy the service more than this veteran of many campaigns.

**Williamsville and East Dover.**—Pastor Burdick, facing a problem common to our smaller charges, has been casting about to see what can be done to interest the young people of his community. Perhaps he was set to thinking by the question of a young miss whose mother refused her permission to attend a gathering of questionable nature. She submitted, but said, "What can I go to?" To answer this question pastor and people have organized a society to hold weekly meetings. A part of the time will be given to literary work, and a part to wholesome amusements. The young people are to have a generous share in managing this

undertaking. Would it not be well for others to do the same? When we set up a list of prohibitions and supply nothing which is wholesome for our young people, no wonder they rebel. You would—perhaps you did.

**Woodstock.**—Pastor Partridge reports work moving as usual. New singing books have recently been purchased for the vestry and Sunday-school.

**Springfield.**—Special meetings for two weeks have been held here. The pastor, Rev. Isaac Peart, has been assisted by his brethren in the ministry in our own Conference, and has also drafted some help from across the river. The results have not been ascertained, although during the progress of the services good reports were current.

**Randolph and Bethel Gilead.**—Pastor Rainey was called upon by a hundred—more or less—of his parishioners on the evening of his birthday. They expressed their good-will by words and by things more substantial which they left behind. This pastor is held in high esteem by the entire community, as is attested by his large congregation. Funds are now being raised under the leadership of the pastor for shingling the church, decorating the interior, and providing a new carpet, all of which is needed.

**Perkinsville and Amaden.**—This is a prosperous year for this charge. Under the leadership of the Ladies' Aid Society extensive repairs have been made on the interior of the church, including the placing of a new furnace. Not to be outdone, the brethren have slated one side of the church. On a recent Sunday 1 was baptized and 3 received to full membership from probation and 2 by letter.

**Chelsea.**—Extensive repairs have been carried out here. The parsonage barn and shed have been built over, and the house painted. New windows are to be provided and a new clatter in the cellar. The church vestry is soon to be looked after. The money for this purpose is already subscribed, and when the work is completed it is expected that no debt will be left. For this work much credit is due Rev. W. E. Allen, who has worked cheerfully in raising funds and has contributed his full share of manual labor also.

**Quechee.**—Some weeks ago a Junior League was organized, and now this is followed by the announcement of an Epworth League. Miss Knapp has been holding services at Taftsville, where she reports good audiences. One person has been baptized and the work continues to prosper.

**Putney.**—Pastor Bennett reports plans for slating the parsonage at a cost of \$125. This willing people have grandly seconded the ef-



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forts of their pastor in their behalf during the past years, and, consequently, have continued to grow.

*West Fairlee and Copperfield.*—Two persons have recently been baptized and received on probation by Pastor Estabrook. W. M. N.

### NEW ENGLAND CONFERENCE

*Boston Preachers' Meeting.*—At the Preachers' Meeting last Monday Prof. T. N. Carver, one of the professors of economics at Harvard, delivered an address on "Some Possibilities of Good in the Competitive System." The address was discriminating and thoughtful, and dealt with a great question of the day in an illuminating manner. Next Monday, Nov. 25, there will be a Debate: "Resolved, That our Church Benevolences should be Consolidated." Affirmative, Rev. E. M. Taylor, D. D.; negative, Rev. R. L. Greene, D. D.

#### Cambridge District

*Trinity, Charlestown.*—At the third quarterly conference Rev. Raymond F. Holway received a hearty and unanimous invitation to return for the fifth year.

*South Framingham.*—On Sunday, Nov. 3, the pastor, Rev. L. A. Nies, received 11 into full connection from probation and 1 by letter, and baptized 2. The Central Circuit Preachers' Meeting met at this church, Tuesday, Nov. 5, the ladies of the local church furnishing the dinner. Rev. A. Dight, of Natick, led a symposium on "The Ideal Preachers' Meeting." Rev. R. E. Bisbee's review of a book on "Socialism and the Church" stirred up much discussion. Rev. John R. Cushing reviewed a book on "Tramps and Tramping" most acceptably. Rev. Fayette Nichols spoke on "The Ideal Sermon" very helpfully. A symposium on "Books which have Helped my Christian Experience" closed the program for the day.

*Maynard.*—The work in this church is specially encouraging. The pastor's salary has been increased \$100, making it \$1,000 and parsonage. Collections for benevolences are larger than last year. The attendance at all the services shows increase, and the Sunday-school is growing. Recently there have been 5 baptisms, 4 received on probation, and 10 in full membership. The fair held by the ladies under the leadership of the pastor's wife netted \$365. Of this amount \$300 has been applied on debt of parsonage. Maynard is a centre for the American Woolen Co., and is rapidly growing. The pastor, Rev. W. F. Lawford, is full of work and hope.

#### Lynn District

*East Boston, Saratoga St.*—Rev. Charles A. Crane, D. D., has been invited by the official board to return for another year. Last Sunday night at the prayer-meeting six were converted—three women and three men. W.

#### Worcester and Vicinity

*Oakdale.*—On Nov. 3, 3 new members were received on probation. The missionary society in the Sunday-school is taking a step in advance—they have a monthly missionary service. The collection in November amounted to \$11. The Preachers' Meeting of Worcester and vicinity will be entertained here. Rev. W. J. Kelley and his people will be the hosts.

H. H. P.

### EAST MAINE CONFERENCE

#### Bucksport District

*Machias.*—The pastor, Rev. I. H. W. Wharff, has been kindly received, and is earnest in his efforts to awaken a deeper interest in his church. We have in this town a fine house of worship, but the pastor lives "in his own hired house." An effort is being made to secure a par-

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# LARKIN SOAPS AND . . . PREMIUMS

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sonage. Mr. Wharff had some trouble in obtaining a house, and was obliged to take one out of the village.

*East Machias and Whiting* were left to be supplied, to accommodate a brother who had expressed a purpose to enter our work; but he failed to appear. Mr. Wharff supplied the pulpit during the summer, and his efforts were highly enjoyed by this congregation. Early in September Rev. M. S. Bowles, of Calais, was appointed to the charge. He has had a success-

[Continued on Page 1506.]

### Boston Methodist Social Union

[Continued from Page 1485.]

exactly like to call the Human Christ, but upon the divinity of Christ as manifested in His humanity, for our imitation, our love, our loyalty. We have at present, under the head of "Christ—Life and Character," just nine hymns—nine hymns out of eleven hundred! It is true that some hymns found in other parts of the book might not inappropriately be placed here; yet the fact remains that the number of hymns on this subject seems remarkably small. I suppose it is easy to see why this is so—for it is much the same in other hymn-books. It is but natural that the Christian heart should be most profoundly moved to song by the supreme mystery of the Saviour's death and the supreme miracle of His resurrection; those great facts that attest His love and assure our hope. None of us would have fewer hymns on these themes. But it should seem that we ought to have more upon that daily Divine Life to which we strive to conform our own. I am no theologian; but it certainly seems to me that, more and more, as the generations pass, Christian thought centres about this Person of the Christ, the Christ of the Gospels rather than of the Pauline theology, the Christ in whom we are coming more and more to see that Divinity and a perfect Humanity were at one. The loving study of that life in all its circumstance, all its ministries, all its teaching, is the great theme of Christian thought, the great stimulus of Christian effort everywhere today. Our dogmas are mostly half futile attempts to express in the limitations of human speech great truths we ourselves only imperfectly understand; but here is this Divine Life, so simple that a child may love it, so profound that no sage can fathom it, and whose copies it in loving obedience, however baffled he may be by all the doctrines of the schools, shall assuredly become wise unto salvation. Certainly our thought of that Life ought to find expression in many hymns, and no hymns ought to be more devout and helpful. In fact, the few hymns we have on this theme are among the best we have. One of them, in particular, the stanzas from Whittier's "Our Master," if I may judge from my own observation, is one of the most familiar and best beloved of our collection. We should have more like it.

In the second place, I would have more hymns expressive of the Christian life in its outward manifestations of duty and service. Too large a proportion of our hymns seem to me to emphasize exclusively the subjective side of Christian life; to encourage a type of religious experience which is measured in the last analysis by states of emotion. We have enough hymns in the class denominated "Sacred Music and Growth;" we have not enough of what I should call hymns of Consecration and Service. Most of the hymns that stand in the present book under the caption of "Consecration" evidently refer to an initial stage of the Christian life, to that formal resolve by which, in the forum of his own soul, a man solemnly dedicates himself to the service of his God. I know you will not so far misunderstand me at this point as to think that I am implying any depreciation of the value and necessity of an inward, personal religious life,

nor do I say a word in criticism of the more distinctively Methodist terms in which that religious life has been described and enjoined. Furthermore, I remember that a hymn, like all other poetry, is the language of emotion, and must therefore emphasize the emotional side of a religious life. The hymn that is a mere cool recognition of duty, or a resolve to do it, is a worthless hymn. Indeed, I should object to many of the hymns grouped in our book under the heading "Activity" precisely on the ground that they have not feeling enough; at best they enjoin or exhort; they do not inspire. The kind of hymn I have in mind is full of emotion; but it is self-forgetful emotion; it is the love and desire that carry a man out of himself in tireless service for the Master and in behalf of his fellow-men. That surely must be the best type of life; because it is the Master's. I cannot count it a proof or a promise of the highest religious attainment that a man is always feeling of his own spiritual pulse, always longing after some particular stage or form of religious experience for himself. The healthiest Christian is he whose eye is turned not inward, but outward and upward—to his fellow-men about him, to his Master above him. Methodism has always insisted, and I trust always will insist, upon the possibility and the duty of a positive, unquestionable individual experience; and that has very naturally and properly led, in her hymnody, to an emphasis on inner evidence rather than outward effort. But now it seems to me we might very well include more hymns that express the yearning desire not so much to gain, or even to be, as to serve, and help, and love. I referred just now to a hymn by a very living author; let me read it entire as an example of

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the kind of hymn I mean, the like of which I could wish to see multiplied:

"O Master, let me walk with Thee,  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care!

"Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

"Teach me Thy patience! still with Thee  
In closest, dearest company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

"In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live!"

Such a hymn as this implies a spiritual life not only intensely genuine, but comprehensive enough to include every purpose and activity of our nature. When I had the pleasure to speak before this body for the first time, some years ago, I took occasion to protest against the tendency to make a sharp distinction between religious and secular duties, to regard our religious experience as a thing apart, and speak of it as if we had two experiences—religious and some other. Now we want more hymns that cannot possibly be so interpreted as to give any countenance to this tendency; hymns that recognize with eager thankfulness how all-embracing is the sphere of Christian duty and Christian privilege. For Christianity is not the faith of a separate and cloistered few; we are the followers of Him who came eating and drinking, who was the friend of publicans and sinners, who taught less often in the temple than in the street. We are to carry His rule and His motive into all the activities we call secular,—

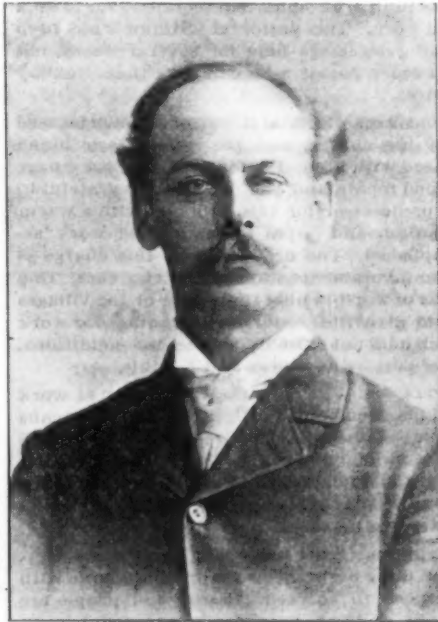
"To prove our heavenly birth  
In all we do and know;  
And claim the kingdom of the earth  
For Thee, and not Thy foe."

And let me say, as I sit down, that if I would gladly see more such hymns of these two kinds in our Hymnal, it is not because I am desirous of adapting our book to any supposed "modern conception" of Christianity; but rather because I would have it more catholic, more truly representative of those elements of experience common to Christians of every age and in every denomination. Praise is catholic. It is in their song that all who love our Lord Jesus Christ in sincerity and strive to do His work among their fellow-men are most truly at one. It is worth noting that of the new hymns introduced into our Hymnal at its last revision, twenty-five years ago, the two perhaps most popular were written, the one by a Roman Catholic and the other

by a Quaker. Our dogmas, our creeds, change and pass. They are but broken lights of truth; and one day when we pass beyond to fuller knowledge, we shall perhaps understand how poorly they expressed the great verities we vainly tried to grasp. But the song in which the devout soul has here worthily voiced its gratitude and aspiration may, one fondly imagines, still be the language of that world where aspiration is endless and prayer is lost in praise.

Prof. Karl P. Harrington, of the University of Maine, then spoke upon "Some Notions about the Music of the new Hymnal," saying in part:

It seems rather remarkable that so little has been written or spoken publicly about the new Hymnal. For the revision now being undertaken is much more radical than the one car-



PROF. KARL P. HARRINGTON

ried out a quarter of a century ago. It involves a great reduction in size, the disappearance of many hymns that have been considered essential, and the addition of enough leaven of new matter to raise the tone of the whole decidedly, or to make "dough" of the whole dishful. If we have any respect for the legend of Tyrtæus, we must be concerned as to the result. For music is an essential part of hymnody; and great changes are going on in the music that is supposed to serve as an aid to worship, as well as in other religious forms and methods.

The hard type of church worship which our fathers enjoyed has departed, preceding but a little, apparently, a similar departure by their equally stern theology. Then, the congregation mainly listened to the minister, and had not yet made the demand for a more liberal provision for sharing vocally in the service. Today there is a call for more responsive reading, chanting, and music of various kinds. Every pastor must recognize this demand; on the other hand, no congregation should allow the desire for merely sensuous pleasure in church music to obscure the purpose of all such music, namely, the more perfect, acceptable, and hearty worship of God by all the people. So the organ can invite to worship, praise God for His goodness, and make the heart vibrate with sympathy for lost and dying men; the choir can sing that which is neither vapid nor grotesque, but is in harmony with the service in progress; and, more important still, the people can remember that the great thing in church music is that everybody shall join in singing heartily unto the Lord, without timidity or hesitation.

What tunes meet the necessary requirements for such singing? Not the sugar-frosted jingles so often met with in the lighter, often trashy, books so common in recent years; but the nobler and more endearing tunes of the masters. The following are safe criteria by which to judge a tune:

1. Its fitness. As W. J. Henderson, the well-known critic, has so admirably put it: "The principle of fitness applied to vocal music demands that the musical ideas should be appro-

priate to the text. . . . Music that does not voice the emotions of the text is empty jingle. It may be melodious and symmetrical in form, but it is insincere, it is not inevitable, it is not fit. . . . Its appeal is chiefly to the ear, and its beauty is mainly sensuous."

2. This implies sanity, i. e., the avoidance of anything in form that prevents a reasonable appreciation of the accompanying thought, e. g., meaningless repetitions.

3. Dignity, such as is exemplified in "America," "Azmon," "Ewing," "Leoni." But "Down life's dark vale I wander" (at a skipping gait) reminds one of a well-known disciplinary paragraph!

4. Singableness. This implies reasonable simplicity, moderate compass, and an attractive movement. A tune may be pretty without being silly, e. g., "Dennis," "Arlington," "Mercy."

The outlook for the new Hymnal along these lines is one to provoke anxiety, when we observe in the tentative list of new material some very light-weight "Gospel Songs." On the other hand, there is much ground for hope from the number of tunes of really solid worth that are wedded to some of the splendid hymns that have already been selected from several of the best hymnals of the day. Any influence that can be brought to bear to keep tinsel tunes out of the Methodist Hymnal should be promptly exerted.

The benediction was pronounced by Rev. Dr. J. M. Leonard.

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### CHURCH REGISTER

SPECIAL NOTICE. — Mrs. B. H. Badley, of India, is unable to fill her engagements in New England for the W. F. M. S., and all such are therefore canceled.

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W. F. M. S. — There are dates open for Miss Elsie Wood from Nov. 25 to 30. If any desire a speaker, apply at once to Room 29. J. F. SMALL.

#### Don't Fail

Be sure to read "Personal to Subscribers" in next week's issue. An item of interest to every person, young or old.

MAINE CONFERENCE — ITINERANTS' INSTITUTE. — The Maine Central will sell tickets to Livermore Falls at half rates from Dec. 2-4, from all stations within limits of Maine Conference. E. O. THAYER.

DEDICATION AT MERCER, ME. — Our chapel will be dedicated on Nov. 25 and 26 inclusive. In the evening of Nov. 25, Rev. J. B. Lapham will preach. Tuesday's program is as follows: 9 a. m., communion; 10.30, sermon by Rev. Daniel Onstott; 2 p. m., dedicatory sermon by Rev. E. S. J. McAllister, D. D., of Portland; 7.30, evangelistic service, conducted by Rev. U. A. Southard, preaching elder. All are invited. CHARLES W. DANE, Pastor.

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## The Conferences

[Continued from Page 1504.]

ful experience in church work, and this can but be helpful to him in the pastorate. He began his work with much tact and zeal, and will succeed. He writes: "I like my work better every day." We need two more such men for unsupplied fields.

**Alexander Circuit.**—A supply for this field was not secured until the middle of September, when Rev. J. W. Price was sent to the circuit. Mr. Price was formerly employed on the Bangor District, and did good work. He entered upon his duties with energy, but was laid aside by sickness. He has so far recovered, however, as to take up his work again. He writes hopefully. This is an "old-fashioned" circuit. One appointment is eighteen miles from the parsonage. Mr. Price proposes to add another town to the field. The "circuit system" could be revived in this region with advantage to the church and people.

**Lubec.**—The debt on the church has been paid and extensive repairs made on the parsonage. We have now a neat and comfortable home for the pastor and his family. To the Sunday-school library 114 volumes have been added. The salary has been promptly paid. The congregations are large and the outlook encouraging. Rev. C. L. Banghart is pastor.

**Edmunds.**—This is a hard field and demands hard work. Rev. O. G. Barnard is toiling earnestly to bring about a change, and sees encouraging signs on some parts of his charge. He plans for a vigorous campaign of evangelistic work.

**Calais, First Church.**—Advance is the watchword here. The Epworth League chapter, organized some months ago, is growing in numbers and interest. The Sunday-school maintains a vigorous life. The Home department is an important part of this school. All the services are well sustained, and a good spiritual interest prevails. Rev. M. F. Bridgman is pastor.

**Calais, Knight Memorial.**—Rev. W. W. Ogier is in labors abundant. He has three hundred families on his visiting list, and had closed his first round of visitations at the end of the first quarter. This means work, and plenty of it. Some improvements, in the way of repairs, have been made on the parsonage. One of the discouraging features of the work in this church is the drifting population. People come for a

little time, and then they are gone, the preacher knows not where.

**Eastport.**—Rev. C. T. Coombs, who was appointed for the third time to this place, took an unceremonious leave after his first Sunday's service. It was unexpected by the church, and for a time seemed disastrous, but the society has concluded that it is best as it is. The pulpit was supplied by Rev. Messrs. Bowles, Bridgman, and A. B. Carter until early in the summer, when Rev. C. W. Wallace took charge during his vacation. Rev. F. D. Handy, of the Vermont Conference, was transferred to the East Maine Conference and took charge early in October. Mr. Handy had a successful pastorate here several years ago. He has been well received, and will no doubt render excellent service.

**Cutter.**—Rev. D. Smith was appointed to this charge, but was unable to go, and we have been unable to secure a suitable supply. Here is an opportunity for some consecrated soul to do a good work. The pastor at Edmunds has been holding meetings here for several weeks, but we need a pastor who can give them Sunday services.

**Pembroke.**—Rev. A. B. Carter is much pleased with his charge, and the people are much pleased with him. He found a good parsonage in good repair, and has reason to be grateful to his predecessor for this. He met with a warm reception, and hopes to see a good work accomplished. The drawback on this charge is the unfavorable location of the churches. One house of worship near the centre of the villages would give the pastor an advantage for work which does not exist under present conditions. Other pastors have seen and felt this.

**Orrington.**—Rev. G. G. Winslow is at work with his accustomed diligence, and that means faithful service. It has been the writer's lot to follow him on two charges, and we found that the sin of idleness could not be charged to his account. We sincerely pray that large success may crown his labors in Orrington.

**Orrington Center and South Orrington.**—Rev. S. O. Young began his work on this charge with a purpose to succeed. Pastor and people are pleased, and we hope for a successful year. Orrington was one of the first places in Eastern Maine to receive and profit by the work of such men as Jesse Lee, Philip Wager, Enoch Mudge, and others. The town is noted for the intelligence and thrift of its people.

**North and East Bucksport.**—These places were united last spring, for the reason that neither alone could comfortably support a preacher, and the charge as it now stands requires no more labor than many others in our Conference. The pastor, Rev. M. S. Preble, is working hard to awaken an interest among the people. We have many good members here, but more that seem indifferent to the claims of the church. Many of our charges need a kind of spiritual cyclone to awaken them to a new life.

**Winterport.**—Rev. J. W. Hatch was gladly welcomed for another year's service. He keeps a watchful eye upon every interest which promises good to the church and community. The work on the charge has been re-arranged so that better results are expected from work done. The report of the Killingwood's Corner Epworth League chapter was the best and most complete we have heard this year. It showed what can be done in a rural district if the membership is inclined to do.

**West Tremont.**—The unsightly building used as a place of worship has been pulled down and a new church is being built on the site. The pastor, Rev. A. P. Thompson, is confident that the work can be completed without an embarrassing debt.

### Bangor District

**Corinna.**—A large congregation, mostly of young people, greeted us here. An encouraging and helpful condition of things prevails. A sweeping revival is now the need to insure complete success.

**Dismont.**—A constantly decreasing population of people growing old, with no young and vigorous people to take their places, renders this, as many another country district, a difficult problem to solve; yet a few faithful hearts are holding on, and some good is being accomplished.

**Harmony and Athens.**—Pastor Lombard still travels this great circuit with characteristic

energy. Thirty-two miles of travel and four sermons on a single Sabbath are enough to tax the physical strength of most men. The pastor is somewhat hampered by being compelled to worship for the most part in Union churches.

**Hodgdon and Linneus.**—On a recent Sunday the renovated church at Linneus was re-opened. A new tower had been added to the building. A steel ceiling, paint inside and out, seven memorial windows, a fine new bell, new Rochester lamps, and new carpet, with the new pews soon to follow, make this as good as a new church. The total cost of the remodeling will be about \$1,100, nearly all of which is in hand. Pastor Petersen showed his usual tact and skill—this being the fourth church remodeled by him in six years—in the management of the affair. At the reopening Rev. D. B. Phelan, of Danforth,

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Rev. J. Tinling, of Houlton, and Rev. Kenneth McKay, of Houlton, pastor of the Presbyterian Church, assisted in the services. We are very sorry to be obliged to add that Mr. Petersen is now in the hospital at Bangor suffering from appendicitis.

**Dover.** — Sunday, Nov. 20, pledges were taken covering the entire list of apportionments for benevolences. Three have recently started in the Christian life. God grant that these may be signs of greater things to come!

**Mattawamkeag.** — Oct. 31 witnessed the completion of repairs and the reopening of the church. Since the beginning of repairs about \$1.100 have been expended. The old stoves have been replaced by a fine furnace; the walls and ceiling have been decorated; a new carpet, modern pews and new lamps have been put in. The audience-room was enlarged by the removal of partitions and letting the old entry ways into the room. A new tower was built from the ground, and, though it was designed by a local carpenter, is a beauty. Though the church now is a small one, and the sum of money expended comparatively insignificant if put by the side of the thousands sometimes spent, the work represents as much sacrifice and as loyal giving as is to be found anywhere. May God bless the sacrifice by a great outpouring of the Spirit in revival power! Rev. G. J. Palmer, of Kingman, preached effectively in the morning. Rev. F. L. Hayward, of Oldtown, in the afternoon moved all the people with a sermon from the words, "In the beginning God." The presiding elder preached in the evening. Rev. E. H. Boynton, of Brewer, gathered the gifts of the people. The society has recently been greatly afflicted in the death of Mrs. F. C. Hammond, a godly woman and greatly beloved. The pastor's wife has passed through a very serious illness, but is now slowly recovering.

**Danforth.** — Maine is being visited by the most beautiful of Indian Summers. During three of these most exhilarating autumn days the presiding elder had the privilege of visiting all points of this charge, preaching five times in three days. Large congregations greeted him at every point, and signs of prosperity were on every hand. The presiding elder's claim is paid in full for the entire year. Unusually large collections have been taken for some of the benevolences. The pastor is comfortably cared for in the fine parsonage secured by exchange for the old one. The people appreciate a worker, and lines have fallen to Rev. D. B. Phelan in pleasant places. Repairs are being made on the church at Weston, and revival services are to be held there at once.

**Caribou.** — The enlarging society, the growing Sunday-school, and the Epworth League meeting, demanded increase of room. On Feb. 1 of this year a committee was appointed to raise funds and lay plans for the enlargement of the church. As a result, a wing has been added, giving a fine vestry and kindergarten rooms, and on the second floor room for the Ladies' Circle. The carpenter work has been in charge of G. W. Wright, who has looked very carefully after all the interests of the church. The plastering of the audience-room has been tinted, the woodwork refinished and varnished, and a new carpet put on the floor. The old electroliter gives place to a larger and better new one. Fine modern pews take the place of the old and uncomfortable ones. The expense of the work was about \$1,500, all of which is covered by subscriptions. The church was reopened Oct. 20, the pastor being assisted by Rev. A. A. Wright, D. D., of Boston. This gives our society the best church in the place, with the best church building in town, a growing congregation, and the banner Sunday-school of the county. This church ought to be heard from by its prosperity. Pastor N. R. Pearson is happy when there is plenty of work to do. Special services are being held at Green Ridge, with good prospects.

**Vanceboro, etc.** — Forest City has yet a few faithful and loyal souls who struggle to maintain the work of God, but unless some new business comes soon, the little society will be com-

pelled to surrender. Lambert Lake is holding on faithfully. A good number assembled to hear the Word. The finances are well in hand. The removal of much of the business of the C. P. R. R., formerly done here, to McAdam, takes away from us very materially, but a small steam mill is being built, and there is a hopeful prospect. Four children have been baptized. Pastor Rogers is held in high esteem. The supreme need now is a revival of genuine Holy Spirit power.

**Lincoln.** — A good profitable day was spent with this people. Pastor Kearney is much enjoyed by his people. The finances are looking up, and there is courage for better things.

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### Editorial

(Continued from Page 1480)

was found guilty of that charge, and was suspended from the ministry until the next session of the Conference." In justice to Dr. Swallow, judgment should be suspended until his case is tried by his Conference.

### BRIEFLETS

Among the pages of this issue which should command the careful attention of every reader of ZION'S HERALD is the first instalment of the very excellent report of the General Missionary Committee, prepared by our Mr. Gregg.

In a note from Bishop Mallalien, written from Christ Church, Pittsburg, where the the General Missionary Committee is in session, he says: "We are having dismal times here cutting down our missionary appropriations 8 per cent. on the average. Too bad!"

Carl Schurz, in an address last week made in connection with the 100th anniversary of the *Evening Post* of New York, in commenting upon its courage as one of its superior traits, paid it the highest possible compliment in saying: "It is not even afraid of its friends."

The "Gospel Ten" of Boston University School of Theology—an organization which did such remarkable evangelistic work last year in the vicinity of Boston—has been

reorganized, and is ready to receive invitations from churches in this vicinity. Any pastors who desire to secure the services of the Ten from Friday night to Sunday should make early application in writing to Mr. Frank N. Miner, 72 Mt. Vernon St.

Dean Buell took charge of the dedication of St. Mark's splendid new organ in Brookline, on Sunday afternoon, before a large congregation. Mr. Frederick Mahn, of the Boston Symphony Orchestra, rendered two exquisite violin solos. This church seems to have found the popular hour (4.30) for the second service in Greater Boston. Leading Methodists from churches several miles away meet at St. Mark's vespers.

Rev. Dr. C. S. Nutter advises us that the Vermont Conference will be held at St. Albans.

Dr. Buckley warned the last General Conference that, if it removed the time limit, it would become the worst hated Conference in the history of the church. We fear that prophecy, in a measure, is becoming true, though it need not be so. The reason for it lies in the fact, as we apprehended, that many ministers expect to remain with their churches indefinitely because it is possible for them to do so. If preachers would, in more instances, give the churches equal benefit of the doubt, there would be less complaint over the removal of the limit. It must never be forgotten that the argument which finally carried the General Conference was based on the plea, which nearly all conceded, that some action must be taken to relieve special and exigent cases.

The managers of the Social Union manifested their usual wise and thoughtful purpose in providing for its members, last Monday evening, very interesting and much-needed addresses upon the proposed new Hymnal for our church. Prof. Win-

chester's address, which we publish for the larger audience who will be so greatly benefited by it, is comprehensive, critical, well-poised, and expressed in his own felicitous style. Prof. Harrington happily supplemented him by a fine address upon the music of the Hymnal. He showed himself to be a scholarly and skilled adept upon the subject, and we are gratified to learn that the Committee on Revision is to have the benefit of his counsel in the selection of the music. His characterizations of the doggerel hymns set to "catchy" music, called "spiritual songs," illustrations of which he sang, convulsed his hearers.

The first issue of the *Peninsula Methodist* under the editorship of A. W. Lightbourn, appears Nov. 16. His salutatory is breezy, brave and hopeful—just what a novice would be expected to write. We can wish nothing better for him than that he may be able to fulfill his ardent prophecies. May we remind him, however, that a most suitable reflection is furnished for him by St. Paul when he said: "A great door and effectual is opened unto me, and there are many adversaries." The *Peninsula Methodist* ought to be greatly improved, or speedily die. To keep papers of that class alive when thereby they pre-empt the territory and crowd the *Advocates* out of Methodist homes, is one of the evils which demands sensible and efficient treatment throughout the connection. If there was ever any reason for sustaining a weak Methodist paper, surely in this day of improved and exacting religious journalism it no longer exists.

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